

ADVENT



HERALD

Luke 9: 23-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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MOONLIGHT VOICES.

What saith the moonlight to my soul,
As through the ambient air,
Its soft and silver volumes roll
Like hues of Eden fair?

A loving voice, of mystic tone,
Breathed with the melting light,
Is wafted from the golden throne,
Borne on the silent night.

All cries of grief and woe it stills,
It soothes the notes of sorrow,
As light the heaven, with joy it fills,
And cheers with hope the morrow.

The Father thus, with voice divine,
Each fainting pilgrim son,
While moonlight waves their music chime,
For heaven, his goal, speeds on.

Protestant Churchman.

Translation of Zechariah.

BY PROF. N. N. WHITING.

(Concluded.)

[CHAPTER XII.]

- 1 The burden of the word of Jehovah upon Israel, saith Jehovah, who spreadeth out the heavens, and establisheth the earth, and formeth the spirit of man within him. Behold, I will make Jerusalem a cup of reeling to all the people around, in the siege, and also in Judah shall it be against Jerusalem.
- 2 And in that day will I make Jerusalem a burdensome stone for all the people: all that burden themselves with it shall be utterly bruised, and all the nations of the earth shall be gathered together against her.
- 3 In that day, saith Jehovah, I will smite all the horses with terror, and their riders with madness: and I will open mine eyes on the house of Judah, and will smite all horses of the people with blindness. And the chiefs of Judah shall say in their heart, Strength to me are the inhabitants of Jerusalem in Jehovah of hosts their God. In that day will I make the chiefs of Judah like a pair of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people around, on the right hand and on the left: and Jerusalem shall be inhabited again in her place, in Jerusalem. And Jehovah shall save the tents of Judah first, that the splendor of the house of David and the splendor of the inhabitants of Jerusalem may not magnify itself against Judah. In that day shall Jehovah defend the inhabitants of Jerusalem; and he that stumbleth among them at that day shall be like David; and the house of David shall be like God, like the messenger of Jehovah before them. And it will be in that day, that I will seek to destroy all the nations who come against Jerusalem. And I will pour on the house of David, and on the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look on me whom they have pierced, and they shall mourn for him, like the mourning for the only son, and shall be in bitterness for him, like the bitterness for the first-born. In that day shall there be a great mourning in Jerusalem, like the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family

14 of Shimei apart, and their wives apart; all the remaining families, every family apart, [CHAPTER XIII.]

- 1 and their wives apart. In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. And it shall be in that day, saith Jehovah of hosts, that I will cut off the names of the idols from the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirits to pass from the land.² And it shall be, that when any shall yet prophesy, then his father and his mother who begat him shall say to him, Thou shalt not live; for thou speakest a lie in the name of Jehovah: and his father and his mother who begat him shall thrust him through in his prophesying. And it shall be in that day, that the prophets shall be ashamed each one of his vision, in his prophesying; neither shall they put on a hairy garment to lie: and he shall say, I am no prophet, I am a tiller of the ground; for a man bought me.³
- 2 And one shall say to him, What are these wounds on thy breast? Then he shall answer, Those with which I was wounded in the house of my friends.⁴ O sword! awake against my Shepherd, and against the man my near relative, saith Jehovah of hosts; smite the Shepherd, and the sheep shall be scattered; and I will bring back my hand upon the little ones. And it shall come to pass, that in all the land, saith Jehovah, two parts in it shall be cut off and die; and the third shall be left in it. And I will bring that third part into the fire, and will melt them as silver is melted, and will prove them as gold is proved: they shall call on my name, and I will hear them: I will say, it is my people; and they shall say, Jehovah

[CHAPTER XIV.]

- 1 is my God. Behold, a day cometh to Jehovah, and thy spoil shall be divided in the midst of thee. And I will gather all nations unto Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women violated; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then Jehovah shall go forth, and fight against those nations, like the day of his battle in the day of conflict. And his feet shall stand in that day on the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall split in its midst towards the east and towards the west, and there shall be a very great valley; and half of the mountain shall withdraw towards the north, and half of it towards the south. And ye shall flee to a valley of my mountain; for a valley of the mountains will reach to Azal: and ye shall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah: and Jehovah my God shall come, and all the saints with thee. And it shall be in that day, there shall not be the light of splendors and darkness: but it shall be one day which shall be known to Jehovah, not day, nor night: but it shall be, at evening time it shall be light. And it shall be in that day, waters of life shall go out from Jerusalem; half of them towards the eastern sea, and half of them towards the western sea: in summer and in winter it shall be. And Jehovah shall be King over all the earth; in that day shall there be one Jehovah, and his name one. All the land will change like as the plain from Geba to Rimmon, south of Jerusalem: and she shall be exalted, and sit in her place, from Benjamin's gate to the place of the first gate, to the corner-gate, and from the tower of Hananeel to the king's wine-presses. And they shall dwell in her, and there shall be no more curse; but Jerusalem shall sit securely. And this shall be the plague with which Jehovah will plague all the people who have warred against Jerusalem; Their flesh shall consume away while they stand on their feet, and their eyes shall consume away in their sockets, and their tongue shall consume away in their mouth. And it shall be in that day, that there shall be a great consternation from Jehovah among them; and they shall seize each one the hand of his neighbor, and his hand shall rise up against the hand of his neighbor. And Judah also shall fight in Jerusalem; and the wealth of all the heathen around shall be gathered together, gold, and silver, and garments in great abundance. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these camps, as this plague.
- 2 And it shall come to pass, that all the remnant of all the nations who came against Jerusalem, shall even go up from year to year to bow down to the King, Jehovah of hosts, and to keep the feast of tabernacles.
- 3 And it shall be, that whoever of all the families of the earth will not go up to Jerusalem to bow down to the King, Jehovah of hosts, even on them shall be no rain. And if the family of Egypt go not up, and come not, so will there not be rain on them, but there will be the plague, wherewith Jehovah will smite the nations who come not up to keep the feast of tabernacles. This will be the punishment of Egypt, and the punishment of all nations who come not up to keep the feast of tabernacles. In that day shall there be on the bells of the horses, Holiness to Jehovah; and the pots in Jehovah's house shall be like the bowls before the altar. And every pot in Jerusalem and in Judah shall be holiness to Jehovah of hosts: and those who sacrifice shall come and take from them, and boil in them: and in that day, there shall be no more a Canaanite in the house of Jehovah of hosts.

The Fellowship:

The Substance of an Address

TO THE TABERNACLE BAPTIST CHURCH, DETROIT, On the Lord's Day Morning, January 12th, 1831, On the Scriptural Rule of Maintaining the Revenue of the Church.

BY REV. JAMES INGLIS.

(Concluded.)

Neander, without entering formally into any inquiry as to the mode in which the treasury was replenished, makes several incidental allusions to the practice of the churches in the first ages, which show that they were strictly in accordance with the apostolic directions, as above interpreted in his "History of the Christian Religion and Church during the three first centuries," when describing the brotherly love of the early Christians, he says: "The care of providing for the support and maintenance of the stranger, the poor and the sick, of the old men, widows and orphans, and of those who were imprisoned for the faith's sake, devolved on the whole community. This was one of the chief purposes for which voluntary contributions at the times of assembling for divine service, were established." Again, in the same work, speaking of the relation of presbyters to the Church, he says: "From the Church fund, which was formed by the voluntary contributions of every member of the Church, at every Sunday service, or as in the north African Church, on the first Sunday of every month, a part was used for the pay of the spiritual order."

Such was the simple but yet efficient order of churches, until the usurpations of the clergy on the one hand, and the policy of the Roman emperors on the other, subverted the rights of the people, and changed the organization of the Church into a corrupt and pliant tool of the government. Then the wealth of the world was poured into its coffers, until, according to

Plancke, "The clergy in the several provinces under color of the Church, held in their possession one tenth part of the entire property of the empire."

Those who are tied down in their action by the canons, decrees, and acts of ecclesiastical legislatures, or by the arbitrary dictates of sectarian usage, may investigate such a subject as a matter of mere curious criticism, or historical research; and having ascertained the import of such a passage as that before us, or the practice of the first churches in accordance with such directions, they must leave it there as a thing that does not practically concern themselves. But if we are sincere in our professed submission to Christ as our head, and to his revealed will as our rule, the ultimate object of our inquiry is, not "what did the apostles direct and the first Christians practice?" but "what does the Lord require us to do?" as intimated in these directions or that practice.—And in answer to this inquiry, I believe we have it plainly and definitely laid down: 1st. That the funds of the Church are to be derived from the voluntary contributions of the lovers of Christ and his cause. There is not a hint in the Scriptures of obtaining money for the service of Christ, from worldly men on any pretext. On the contrary, it is presented as one of the peculiar duties and privileges of discipleship to contribute. And the motives by which giving is encouraged or enforced, are such as could be addressed only to Christians. Love to him who, though he was rich, for our sakes became poor—love to the brethren—and the remembrance that with such sacrifices God is well pleased, are the arguments by which they were admonished to give, "not grudgingly or of necessity, but every man according as he purposed in his heart, for God loveth a cheerful giver." The Christian of all ages must consider that he is not his own, but bought with a price—that all he has as well as all that he is to have, is the Lord's—and that he is but a steward, who must render an account.

2. The time and manner of giving is prescribed. It is not left to any time or occasion, when our feelings may be moved by a special appeal, or some incidental impulse. It is made a regular duty, in the punctual observance of which, we may rest assured, Christ's cause will be best served, and our own welfare best promoted. "On the first day of the week let every one of you lay somewhat by itself, putting it into the treasury." False and formal religion delights in the observance of days and months, and times and years; and separates its claims as much as possible from the ordinary and every day course of life. The gospel which pervades the heart with its influence, pervades the life with its claims. The regulation which brings this duty into the punctual observances of every week, is in harmony with this distinction. Habit, not impulse, is the mode in which it accomplishes its aims. The occasion selected for the discharge of the duty is an instance of the manner in which the gospel brings everything within the operation of holy principle. False and formal religion makes its service something altogether aside from our every day concerns. The gospel spreads its service over the whole of life, and says, "whatsoever ye do in word or deed, do all in the name of the Lord Jesus."—Thus our contribution to the temporalities of the Church, takes its place amongst our religious worship; and as an expression of love to Christ and his cause, it is associated with our praises, with our commemoration of his death, and our celebration of his resurrection. The arrangement suits well with the character and destiny of the Church as a body, composed not of the affluent and powerful, who might on any exigency command large resources for the execution of its purposes, but of those who could only accumulate a sufficient fund by a combination of many small contributions, and accomplish a great work by a persevering application of limited means, and a progress extending through a long period of time. Had the Church, preserving its spirituality and simplicity, held by this simple ordinance of Christ, extending

¹Or, "earth." ²Or, "earth." ³i. e. "for a slave."

⁴Or, "lovers."—see 1 Kings 18:28. ⁵Heb. "earth."

⁶Or, "all the heathen." ⁷Or, "earth."

¹Or, "a threshold of shaking." ²Or, "friends."

³Or, "sit." ⁴Or, "heathen."

²Or, "nations." ³Or, "heathen." ⁴Or, "heathen."

⁵Or, "merchant," or, "buyer and seller."

its labors and resources together, it would have built no splendid cathedrals—it would have had no princely bishops—it would never have dazzled the world by its magnificence, nor controlled the world by its wealth—but without exaction or distress, it would never have left the poor saints to go to an alms-house, and it would not have needed to go a begging for the means of sending the glad tidings to the utmost corner of the earth. How speedily did the churches in Macedonia and Achaia become more than self-sustaining! and even in a great trial of affliction, the abundance of their joy and extreme poverty, superabounded to the riches of their liberality. Were our churches throughout this land now under the influence of the same love, walking by the same rule, their revenue would in a year, leave all their past efforts far out of view. As the tendency of the gospel is to propagate itself by changing every hearer into a herald—so would its propagation be constantly furnishing the means of a wider extension, were these directions to become the law of every Church that was instituted. For a more detailed and impressive view of the advantages of this systematic benevolence, let me refer you to the prize essays on that subject, published by the American Tract Society—a little volume which I should rejoice to see in the hands of every member of the Church—though the views of the writers do not on all points coincide with our own.

3. We have a rule also for the proportion in which each is to contribute—it is “as he may have prospered.” Under the Jewish Hierarchy the compulsory payments of the people to the support of religion, formed a very large percentage of their incomes—and over and above these we find one of them boasting that he gave half his goods to feed the poor. Under the gospel dispensation, as we have already remarked, there are no fixed and imperative demands in the form of tithes or taxes—not because obligations are diminished, but because believers now are placed under a new law—the law of love, which by its spontaneous action lays all that a man has—property, time, talents, life itself, a free will offering upon the altar of God. The only question regarding any of them is, “how will He, whose steward I am, have me apply them?” Under such a dispensation exigencies may arise where those who have possessions may bring all into the common stock, just as exigencies may arise in which they must make life a sacrifice for truth. But in the ordinary circumstances of the Church the direction given is, that on the first day of the week, they should each make a contribution according as they have prospered. This implies that every one should make a weekly review of his circumstances and the claims of the cause, and then according to his circumstances for the time being, he should contribute. Such a review of his own circumstances is necessary in order that he may not give more than justice between man and man warrants him in bestowing. A review of the claims of the cause for the time being, is also necessary—not only that these claims may be met—but also that in meeting them, there may be an equality, and not that one may be eased while others are burdened.

No exact proportion of income is stated, because that would interfere with the healthy operation and expansion of the law of love. It would also have been unequal in its effects.—For had the law required, for example, a tithe of our incomes, the poor would have been oppressed by a payment which might diminish their supply of common necessities, while the affluent would have been left to the unrestrained indulgence of avarice and extravagance. It is left to every man as the Lord's steward, to give as the Lord hath prospered him, and all, rich and poor, enjoy an equal privilege and satisfaction. The large contributor makes no ostentatious display—the small contributor, if he gives according to this rule, is not put to shame. “Knowing that if there be first a willing mind, it is accepted according to what a man hath, and not according to what he hath not.”

We need not dwell upon the divine wisdom in the simplicity of this system. Its advantages to the individual and to the cause, are equally apparent. The influence of such a review of our affairs in the sight of God, will in itself be of great moment. Worldliness will be summarily checked—rash expenditure and speculation will be at once arrested. There can scarcely be such a thing as a conscientious man perplexed by pecuniary obligations under such a regulation. Brief as our experience as a church is, we have already seen several instances in which, not to speak of embarrassments from other sources, the fulfilment of pledges given to the church has proved burdensome to those who have been visited with sickness or other unforeseen reverses. Henceforth that cannot occur amongst us. The cause will gain not only in the amount contributed, but also, by the spirit in which it is given. In the ordinary modes of raising money for pious and benevolent purposes, there is a heavy tax for agency in one form or another—and a continual outcry is kept up

which appeals to unworthy feelings, and chills all our best sympathies for a good cause. If there was a return to the primitive spirit and system, there would not only be a vast increase of zeal and alacrity which would give energy to all our movements. The ministry of this public service would not only supply the wants of the saints, but would abound in many thanksgivings to God.

If these views be in the main correct, as we have unanimously considered them to be, there remains no choice to us as a church as to the method in which our pecuniary affairs shall henceforth be conducted. We have a divine law which precludes all questions of policy or expediency. The voluntary contributions made at our stated meetings must be our only reliance—superceding subscription books, pew-rents, and all other human contrivances. Arrears of past obligations, and the want of correct habits in the matter, may somewhat impede its fair operation in the outset. But with a full confidence in the wisdom of the ordinance, and in your Christian principle and love, I have no fears of the ultimate result. God's plan, worked out by God's people, must, through His blessing, succeed. Out of these contributions are to be provided for, the current expenses of our place of meeting, (which until we can provide a chapel of our own, must be large,) the support of the poor, and the support of the ministry. Over and above these, we may speedily be enabled to aid in the circulation of the word of God and the preaching of the gospel elsewhere. In the meantime we are indirectly contributing to these objects, when we sustain our own expenses instead of drawing, as most churches in our circumstances do, upon the treasury of a Missionary Society. As to the result, I repeat it, I have no doubts. With a large personal interest at stake in it, I for one say, “it is a divine regulation, and we have no choice—it is a divine regulation, and we have nothing to fear.”

Individually, let me remind you there is a positive law regulating your contributions to the cause of Christ, as plain and emphatic as any command in the decalogue—God did not more plainly say to the Israelites, amid the thunders of Sinai, “Remember the Sabbath day and keep it holy,” than the Lord says to you, amid the holy privileges of his grace, “On the first day of the week let every one of you lay by him in store, as God hath prospered him.” This requirement you cannot fulfil without regularly, as the sun of the Lord's day shall dawn upon you with its blessed remembrances, making it a conscientious inquiry, “what does the Lord this week enable me to devote to his service?” It will not fulfil the obligation that you settle it in your own minds, once for all, that you will make a certain contribution weekly. It is a question for every week, in the settlement of which your temporal affairs will be spread out for inspection before Him whose stewards you are—and an opportunity will be afforded for an ever fresh expression of your love and devotion to Him. There will be no display or liberality before any eye but God's—and to Him will you be answerable for the righteousness of your decision.

In conclusion, I give thanks to God for your submission to the divine will, and your confidence in the divine arrangements, displayed in your return to this neglected law of Christ's house. I rejoice in the thought, that here there will be a free gospel sustained by the free will offering of those who love the truth—and a kind and bountiful provision for all temporal wants that may arise amongst us, so that actual suffering from poverty amongst the saints, shall never be endured or dreaded, unless God in his providence should strip us all of health or the opportunity of industry. I trust there may be also blessings and benefactions spread around us, and continually augmenting means of extending the proclamation of repentance and the remission of sins, in the name of Jesus. The fruits of this arrangement will be found in your hearts also. Love grows by exercise and effort—your graces will be cherished, and God thus glorified. It will shed a hallowed influence over your ordinary callings—make your industry not a mere drudgery, but a service of the Lord—and render your devotion to him an influence reaching through your every day relations. As amongst the Corinthians, so amongst you, they who love you for the exceeding grace of God in you, will through the experiment of this ministration, glorify God for your professed subjection unto the gospel of Christ, and for your liberal contribution unto them and unto all.

Prospects of Europe.

FROM THE LONDON “UNITED SERVICE MAGAZINE.”

The partisans of despotism, far more numerous in the world than honest inexperience is disposed to believe, are now congratulating themselves, all over Europe, on the great victory they have gained over reform. Three years ago, when the revolutionary tempest was

at its height, these gentleman insinuated, which was all at that time they dared do, that the friends of the new order of things were exhibiting a lamentable want of moderation. We could not adopt this view of the matter then, nor can we now; but we are perfectly ready to admit, that the reformers of that period did unquestionably display a lamentable want of prudence. There is a pedantry in moderation, as in most other things, and the popular party in 1848 were decidedly guilty of it. They did not or could not look forward, but amused themselves, like children, with imagining that the last battle between liberty and despotism had been fought, and that thenceforth they had nothing to do but sit down quietly under their vines and their fig-trees.

We have not much faith in the disposition of mankind to profit by the experience of the past, because, in our opinion, it seldom happens that even statesmen are careful to survey the antecedents of events before they engage in political struggles. It would, therefore, argue a too sanguine temperament, to expect that the popular party on the continent, when it next makes a move, will be sure to do so in the right direction. It is, nevertheless, permitted to hope that the stern teachings of adversity may have made it wiser, and that should power ever pass into its hands again, it will not be withheld by a foolish show of moderation from taking a proper care of its inveterate enemies. *There are those whom a generous forbearance converts or disarms; but there are others, and unfortunately not a few, whom it is necessary to treat with severity, that they may be rendered for ever incapable of treacherously wounding those who have spared them.*

Had the popular party understood its own interest and that of the world when the means of action were at its disposal, it would have fewer enemies to deal with now. But it was lavish of leniency. Hoping to make a favorable impression on the advocates of arbitrary rule, it took innumerable serpents then congealed with terror, into its bosom, and warmed and nourished them, that they might afterwards sting it to death. This, it is now discovered, was a short-sighted policy. It would have been better to have taken a leaf out of the history of the eighteenth century, or even go back to the Florentine secretary for counsel. This, we say, because truth is of all ages. Advice consequently, addressed to the fifteenth century, may deserve to be followed still, though we are perfectly aware that policy must shape its external forms to suit not only the exigencies but the prejudices of the times. One assassination, perpetrated by a strong enthusiast, inaugurated the Roman republic; thousands of assassinations, perpetrated by authority, have avenged upon the people the phenomenon of its brief existence. The Italians used to be apt scholars in political arithmetic. When they rise again, therefore, they may remember the past, and profit by it. The people, indeed, do not assassinate, but they may take measures in self-defence which may paralyze the arm of crime, and render it safe to be openly attached to liberty.

It is now felt, even by the daily journals of this country, that the excesses of despotism must inevitably drive the population of Europe into another general insurrection, during which they will probably mimic the vengeance of which they are now made the victims. Predictions in the social or political affairs of the world are proverbially unsafe, unless we throw off the expectations of their fulfilment far beyond the term of our own lives. We may then obtain the honor of being prophets by giving utterance to mere rhapsodies. But we undertake a more hazardous task. We affirm that the re-action is already commencing, and that not only within our own time, but within the next two or three years, large portions of Europe will again be convulsed by revolution. Nor can this surprise any one who looks abroad upon what is taking place, and observes the vindictive cruelty with which the successful governments of the continent are now aiming at the extirpation of freedom.

No man in his senses can lend himself to the propagation of opinions or doctrines really anti-social, that is to say, destructive of human society, and of the rational order which ought to prevail throughout the civilized world. But we must not for a moment suppose that by the word order, wise statesmen intend to signify that death-like stillness in which arbitrary power loves to exist. Order is synonymous with moral harmony, which is only found in those countries in which all classes of the people find themselves in their proper places with suitable duties to perform, and with instruction necessary to perform them, in their minds. Of all the populations of Europe, we ourselves approximate most nearly to this state of things; though we have still many improvements to make, many prejudices to deliver ourselves from, much knowledge to acquire, numerous distinctions to obliterate, and a large amount of Christian charity to infuse into our virtues. Still, looking across the sea toward the continent, we are driven by what we behold there, to acknowl-

edge that revolution has not yet done its work, and that there must be an immense clearing away of rubbish from the soil, before useful political institutions can possibly be erected. The year 1848 was like what the Persians call the false dawn. It showed that the day is coming, but was not itself the commencement of the day. We shall have to witness other popular movements, carried on next time in a very different spirit; after which the political arena may possibly be left free for some time.

If we turn to Italy, respecting whose fate no civilized man can be indifferent, we cannot fail to be convinced that the information which reaches us through the French, German, and English papers, requires to be accepted with extreme scepticism. Men must inevitably speculate from their own particular points of view, and consequently when they undertake to supply information, must color it by their predilections and wishes. Now there is scarcely any journal in England or France, at once desirous of promoting the emancipation of Italy, and intimately acquainted with its chances of success. Where a friendly feeling exists, it is too often accompanied by ignorance; and where we recognize the presence of knowledge, we at the same time detect lurking beside it the malignant or venal desire to employ it in the service of priestcraft and despotism.

Sometimes we are assured, with an affected show of compassion, that the Italians can never hope to enjoy their freedom, unless it be bestowed upon them by the spontaneous interposition of the great European States; and even which, being scarcely possible, is only mentioned in order to create despair. Popery and the fatal division of the country into so many small kingdoms and principalities, are supposed to have utterly quenched the valor of the natives. Recent examples of courage are treated with obstinate incredulity, and the old assertion, that the Italians can only fiddle and intrigue, is obstinately reiterated, in order to justify, we suppose, the criminal apathy with which Great Britain and other free states stood aloof, when it was practicable to have expelled the Austrians from the peninsula. It might not have been so easy to prevent the entrance of the French; yet it can scarcely be doubted that a vigorous remonstrance from England would have preserved the Roman Republic, as a nucleus around which the various populations of Italy might have gathered and consolidated themselves.

In spite, however, of all but insurmountable obstacles, the Italians we are persuaded will in a short time emancipate themselves. Nothing can now be clearer than that the rule of Austrians, and of all governments which owe their support to them, is viewed in the peninsula with universal detestation. The anniversary of the establishment of the Roman Republic was celebrated by thousands of bonfires, kindled by unseen hands along the crests of the Apennines, nay, even in the very streets of Rome; in spite of the French patrols, and the detestable troops of Germany. Public opinion throughout the country has within the last few years undergone a complete change. Instead of apathy, instead of a tame submission to a priestly domination, instead of a mean desire for personal enjoyments disgraceful in an enslaved country, we observe the growth of a fierce spirit of resistance, of generous discontent, of a manly resolution, to postpone private to public good. The events of 1848 have dispelled the illusion which once surrounded the Austrians, teaching the Italians that man to man they were at least equal to them, and that even new levies knew how to snatch victories from soldiers grown old in the service of the Emperor.

Milton once said, that despotism should be aware of those writings, which, sown like the dragon's teeth, over the surface of society, might chance to spring up armed men. This miracle has been wrought before our eyes in Italy. The works of a few authors multiplied by the press, and disseminated through every practical channel, have penetrated, and are penetrating, into the public mind, and creating the greatest possible disquietude in the oppressors of Northern Italy. Literature never did better service. Before the great revolution in France, we know that books were scattered by millions among the population, and that they came at last to be dreaded still more than the bayonet and the sword, for these might be wrested from the hands that bore them, but when revolutionary ideas had been once instilled into the people's mind, it was not to be doubted that they would gradually ripen and bear fruit.

We observe with extreme satisfaction that the Austrian despotism in Italy is deeply disquieted by the spread of popular productions. The war has become a war of ideas, in which proclamations on the one hand, containing the most furious threats of vengeance, contend, against journals and pamphlets on the other, exciting the public mind to heroic resistance.

As an illustration of the temper of mind with which Austria views the enlightenment of her Italian subjects, we subjoin one of Radetzky's proclamations, than which nothing more dis-

reputable ever issued from the agent of a tyrannic government—"Whereas incendiary and revolutionary proclamations and pamphlets continue to be spread among the people, I find it necessary to declare:—first, that the proclamation of the 10th of March, 1848, is still in full force, whence it follows, that whoever is convicted of diffusing and communicating such writings is liable to be condemned to death by a court-martial; secondly, I direct that whoever shall henceforward be in possession of such revolutionary and incendiary writings, whatever its title, or however framed, and does not immediately deliver it to the nearest political authority or person in office, were it only a gendarme, at the same time stating how it came into his hands, shall, if he cannot be convicted of premeditated diffusion, be punished for the mere possession of such document, and for not having given notice of its existence, with *carcere duro* (imprisonment in irons) for a period of one to five years, according to the aggravating or mitigating circumstances attending the crime."

From the spirit pervading this ferocious document, we may certainly infer the character of the whole of the Austrian policy in Italy, where the horrors it commits are rendered incredible by their very atrocity. It has, however, transpired frequently through the journals that active hostilities are carried on against the partisans of democracy under a disguise which none but an Austrian politician could have invented; the patriots are denominated banditti, and under that name hunted down remorselessly and put to death. It is indeed not to be denied that among the men who fought and rendered themselves prominent in the recent struggle for independence, many had so completely compromised themselves that they had no choice after the war of freedom was over but to betake themselves to a brigand's life, and levy contributions on the common enemy. After all, however, these were only the exceptions to the rule. In general the republicans returned to their homes, concealed their arms, and enveloped themselves in reserve respecting late events, and betook themselves to their usual callings till such time as their country should again need their services. —(To be continued.)

The Wanderer.

BY M. HENSTAD.

'Twas a stern December sunset—
Stern, though fair and gorgeous still—
Blushing crimson was the river,
And the cloud upon the hill;
But the north side of the forest—
Oh! 'twas bitter cold and chill.

"Father," said a little daughter
Of the minister, "to-day,
When you told us about Daniel,
How he would not cease to pray,
Though a law made against it—
It was righteous, did you say?"
"And the Hebrew men who boldly
Dared to disobey their king—
Was it right for them to venture
On so dangerous a thing,
When they knew not of a surety,
What deliverance God would bring?"

"Yea, my child," replied the father,
And his look was almost stern;
"Wherefore does my daughter question?
Surely thou art slow to learn
Of the prophets and apostles,
And the martyrs in their turn.

"That a higher law than human
Is the fearless Christian's guide;
Sinful men make sinful statutes,
And the truth is turned aside,
But the laws of God are perfect,
And must ever more abide."

Not again the child made answer,
But in silence bowed her head,
While upon the wall the firelight
Mingled with the sunset red;
Then in haste a servant entering,
To his reverend master said:

"Sir, there is a stranger woman
Waits to see you at the door;
So forlorn a human being
Never did I see before—
One that such a scanty garment
Or so wild an aspect wore."

Wonderingly the little maiden
Close against the window pane
Pressed her cheek to see the stranger:
"None have ever sought in vain,
At my hand," replied the master,
As the servant turned again.

To his door the good man hastened,
But the half had not been told;
'Twas no strolling alms-house vagrant,
'Twas no beggar taught and bold—
But a WOMAN, faint with travel,
Shuddering with affright and cold!

"I have need of food and clothing,
But I ask them not," she cried—

"'Tis a fugitive entreats you,
Only let me here abide;
Give me but one night's protection,
And a corner where to hide!

"Save me! for the love of Heaven,
Save me!" and she turned her eye
To the hill-top, where it rounded
Off against the cloudless sky—
Moving figures in the distance
Did her searching glance descry.

Shrieked she then with frenzied gesture,
"See them! they are on my track!
Will you give me to the bloodhounds?
Will you let them drag me back,
To be scoffed at, to be trampled,
To be tortured on the rack?"

"God protect you!" said the pastor,
"For I cannot grant you aid;
Evil times are fallen upon us,
When such brutal laws are made;
But it is the will of Heaven
That our rulers be obeyed."

O, that gaze of speechless anguish!
O, that heart wrung woman's wail!
As the hunted slave flew onward,
Made his very heart to quail—
Made his very hair to stiffen,
And his face turn ashy pale!

But the door was shut and bolted,
And the fugitive was gone.
Ere the strangers from the hill-top
Had descended to the lawn:
Vain, good constable and planter,
Vain the errand ye are on.

When the moon arose that evening,
On the evil and the good,
Two poor tenants of a hovel,
That beside the forest stood,
Found the hunted woman lying
Where they went to gather wood:

Bore her to their wretched dwelling,
Placed her on its only bed,
Wet her parching lips with water,
Strove to make her taste of bread,
Chafed her limbs, and watched beside her—
In the morning she was dead!

And the parish gave a coffin,
And a decent grave was made,
And a meager group assembled,
And the parish pastor prayed—
Standing with his head uncovered
Where the silent dust was laid.

Hitherto in speech so gifted,
Wherefore did his language fail?
Wherefore did his accents tremble?
What could make his cheek so pale?
No one living had accused him,
And the dead can tell no tale!

O! bespeak the pastor gently,
For his punishment is sore!
Little lower than the angels
Had he deemed himself before;
Now, even conscious of manhood
Lives within his soul no more!

In his ear a wail is ringing,
And he hears it everywhere—
Hears it in his quiet parlor,
Hears it on the pulpit stair!
O, entreat the pastor kindly,
For he has enough to bear!

But for that poor hovel's inmates—
When they thither turned again,
Well they knew it was an angel
That upon their bed had lain;
For it lighter seemed, and softer,
To their weariness and pain.

And their frugal bread seemed sweeter
To their hunger than before—
Warmer was the sullen hearthstone,
Smoother was the broken floor;
And they loved each other better,
Loved their God, and neighbor, more.

National Era.

The Trial of Antichrist.

(Continued from our last.)

The Proceedings at a Special Commission, held at the Sessions House of Truth; in order to the Trial of Antichrist, for High Treason against His Most Sacred Majesty, King of Heaven and Earth.

James I., King of England, sworn.

Have you any knowledge of the prisoner at the bar, as pope of Rome?

A. I have.

Q. By what name was he called when you knew him?

A. By several; but when he was called Pope Clement IX., I took the most notice of him.

Q. Did he not publish a bull against you, previous to your being crowned king of England, with intent to deprive you of your right to the throne?

A.—He did. He knew well that when I came to the throne, I would never allow popery

to be encouraged in England, and that I would oppose his rebellious arms when I was established. He therefore issued a bull, to exclude me from my right to the crown, and commanded all the English Romanists to do their utmost to keep out the Scottish heretic, as he called me; and that I might not in any wise be admitted to the kingdom of England, unless I would be reconciled to his supremacy, receive my crown at his hands, and conform myself and all my subjects to the popish religion.

Q.—Did he publish this bull or rebellious proclamation in the presumed title of the Vicar of Christ, and Prince over all Nations?

A.—He did. He always acted in that character before and after I came to the throne. The generality, if not all of his bulls, are issued forth in direct conformity to, and with the injunctions, and decisions of his conventions of rebels called general councils, of which the prisoner is chairman.

Q. When did you begin to reign in England?

A.—In the month of March, in the year of our Lord 1603. But his bull was published full two years before.

Q.—Was there not a scheme laid by a considerable number of traitors belonging to the society that is headed by the prisoner, to destroy you and both houses of Parliament by gunpowder, soon after you came to the throne?

A.—There was. It will long be remembered by Protestants, and it is known in history by the name of the Gunpowder Plot.

I had ordered both houses of Parliament to assemble on the 5th of November, in the year 1605. The Queen also and Prince of Wales were expected to be present, and I, agreeably to my duty, to deliver a speech from the throne. Under the Parliament house was a vault, into which had been conveyed thirty-six barrels of gunpowder, which were carefully concealed under faggots and piles of wood. This horrid conspiracy was kept a secret for near eighteen months, the conspirators being all sworn with what is called a sacramental oath. However, the kind providences of our most gracious sovereign defeated their dark, diabolical designs, in such a visible manner, as to make it evident that the Lord reigned.

About ten days before the long wished for meeting of Parliament, I received notice of their malicious plot, but search was purposely delayed till the night immediately preceding the assembly. A magistrate then with proper officers entered the vault, and found there one Guy Fawkes, who had just finished all his horrid preparations, with matches and everything proper in his pocket to set fire to the train.—He was immediately seized, when his countenance betrayed the savage disposition of his heart. He afterwards regretted that he had lost the opportunity of destroying so many heretics, and made a full discovery.

He, with a number of other conspirators, were executed in different parts of England, among whom was a particular emissary of the prisoner, one Garnet, a Jesuit; and so deluded were other rebels who survived him, that they fancied miracles wrought by his blood, and in Spain he is considered a martyr. I have very briefly related their destructive plot, and the merciful deliverance of Almighty God. But, from which it must evidently appear, that the prisoner's orders were obeyed by such as were connected with him in England, and that, agreeable to his bull, they did their utmost to deprive me of my throne, when they formed a plot for the destruction of my person, family, and Protestant Parliament.

Cross-examined by Counsellor Quibble.

Q.—Are you sure that the prisoner at the bar was concerned in this plot, or that it was a popish plot?

A.—I am certain that he was the ringleader of the conspirators, and that Roman Catholics only were concerned in it.

Q.—You know that reports are very contradictory respecting the manner of its being discovered. Some say that a Roman Catholic peer (Lord Mountague) received a letter desiring him to shift off his attendance in Parliament, and who not being able to explain its contents brought it to you. Others, that Henry IV., king of France, communicated it to you, and many deny that the prisoner knew anything of it. Can you tell by what channel you received the information?

A.—The channel through which I received the intelligence cannot invalidate the fact.—The prisoner published his orders to the Roman Catholics in England, and commanded them to do their utmost to deprive me. What was done, was agreeable to his orders. They who did it were all his own servants, and before their execution they confessed their guilt.

Charles VI., Emperor of Germany, sworn.

Q.—Look at the prisoner at the bar. Have you any knowledge of him?

A.—I have. I recollect him by the name of Pope Clement XI. and several other titles.

Q.—Did he ever presume, as the Vicar of Christ, to make void and of no effect, any cove-

nants or treaties which you made as Emperor of Germany?

A.—He did.

Q.—Will you relate to the court what treaty he declared null and void, which you had confirmed?

A.—After much human blood had been spilt on the continent to support the Prisoner's authority, I executed the treaty of Alt' Radstadt, and thereby confirmed certain privileges to some of my Protestant subjects. And I also entered into alliance with the Protestant princes of the empire. After which, the prisoner sent a letter to me bearing date the 4th day of June, 1712, wherein he wrote as follows, which I will repeat:—

"We by these presents, denounce to your Majesty, and at the same time, by the authority committed to us by the Most Omnipotent God, declare the above mentioned covenants of the treaty of Alt' Radstadt, and everything contained in it, which are any wise obstructive of, or hurtful to, or which may be said, esteemed, pretended, or understood to occasion, or to bring, or to have brought the least prejudice to, or any ways to hurt, or to have hurt the Catholic Faith, divine worship, the salvation of souls, the authority, jurisdiction, or any rites of the church whatsoever, together with all and singular matters which have followed, or may at any time hereafter follow from them, to be, and to have been, and to perpetually remain hereafter *de jure*, null, vain, invalid, unjust, reprobated, and evacuated of all force from the beginning, and that no person is bound to the observation of them, or any of them, *although the same have been repeatedly ratified or secured by an oath*; and that they neither could nor ought to have been nor can, nor ought to be observed by any person whatever."

All the princes being examined, the Attorney General stated to the court, that although he had detained them a considerable time in the examination of so many emperors and sovereigns as witnesses on this important occasion, yet the case was too momentous not to demand the fullest investigation. And though he now considered the overt act, of deposing princes in the name of Christ's Vicar fully proved, yet he was compelled to trouble the court a little longer on this subject, while one or two other witnesses were examined, whose testimony he considered to be too weighty to pass by.

The President of the United States, sworn.

Here the President of the United States was called to the bar as a witness in the case. As he came forward, he had a youthful air among the sovereigns of the old world, and there was a freedom of manner, an openness and frankness, that commended him to all present.

Question by the Attorney General.

Q.—Is the President acquainted with the prisoner at the bar?

A.—I have no personal acquaintance with him. I know him only through some of his emissaries and subjects who live in my country.

Q.—How many of these are now (in 1847) living under your government?

A.—About three millions.

Q.—Do they take the oath of allegiance to your Government?

A.—Some of them do, as soon as they are permitted by the law of the land, if not before, while others do not take it at all.

Q.—Who are those who do not take this oath at all or very rarely?

A.—The bishops and priests. Very few of them ever take the oath.

Q.—How do you account for this?

A.—the most intelligent of my subjects say it is in consequence of an oath, taken when they assume the office of bishops and priests, by which they are solemnly sworn to sustain the prisoner at the bar, and to put down all who are opposed to him. I have not given much attention to this subject, but many citizens of the United States believe that an oath of allegiance to our government would be perjury on the part of these men, *unless they first renounce the supremacy of the pope*.

Q.—Do you permit men to live under your government who do not take the oath of allegiance?

A.—The government adopts the principle of toleration with reference to all things claimed to be matters of conscience. We have no union of church and state. The scruples of these men have been thought to be of a religious nature, therefore they have not been disturbed.

Q.—What are the words of the oath taken by the bishops and priests and Jesuits?

A.—They are as follows:—(Here the President read extracts from these oaths.)

"The oath of a Roman Catholic bishop.

"I, N. elect of the church of N., from henceforward will be faithful and obedient to St. Peter the Apostle, and to the holy Roman Church, and to our lord, the lord N. pope N. and to his successors canonically coming in. I will neither advise, consent, nor do anything that they may lose life or member, or that their persons may be seized or hands anywise laid upon them,

or any injuries offered to them, under any pretence whatsoever. The counsel which they shall intrust me withal, by themselves, their messengers or letters, I will not knowingly reveal to any, to their prejudice. I will help them to defend and keep the Roman papacy, and the royalties of St. Peter, saving my order, against all men. The legate of the apostolic see, going and coming, I will honorably treat, and help in his necessities. The rights, honors, privileges, and authority of the holy Roman Church, of our lord the pope, and his foresaid successors, I will endeavor to preserve, defend, increase, and advance. I will not be in counsel, action or treaty, in which shall be plotted against our said lord, and the said Roman Church, anything to the hurt, or prejudice of their persons, right, honor, state, or power; and if I shall know any such thing to be treated or agitated by any whatsoever, I will hinder it to my power: and as soon as I can will signify it to our said lord or to some other, by whom it may come to his knowledge. The rules of the holy Fathers, the apostolic decrees, ordinances, or disposals, reservations, provisions, and mandates, I will observe with all my might, and cause to be observed by others. *Heretics, schismatics and rebels, to our said lord or his foresaid successors, I will to my power persecute and oppose.*

"A Roman Priest's Oath."

"I, A. B., do acknowledge the ecclesiastical power of his Holiness and the mother Church of Rome, as the chief head and matron above all pretended churches throughout the whole earth; and that my zeal shall be for St. Peter and his successors, as the founder of the true and ancient Catholic faith, against all heretical kings, princes, states, or powers repugnant unto the same; and although I, A. B., may follow, in case of persecution or otherwise, to be heretically derided, yet in soul and conscience I shall hold, aid, and succor the mother Church of Rome, as the true, ancient, and apostolic church. I, A. B., further do declare not to act or control any matter or thing prejudicial unto her, in her sacred orders, doctrines, tenets, or commands, without leave of its supreme power or its authority, under her appointed, or to be appointed, and being so permitted, then to act, and further her interests more than my own earthly good and pleasure, as she and her head, his holiness, and his successors have, or ought to have, the supremacy over all kings, princes, estates, or powers whatever, either to deprive them of their crowns, sceptres, powers, privileges, realms, countries, or governments, or to set up others in lieu thereof, they dissenting from mother church and her commands."—(To be continued.)



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JUNE 7, 1851.

All readers of the Herald are most earnestly besought to give it room in their prayers: that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

SACRED GEOGRAPHY.

A knowledge of the localities mentioned in Scripture, is essential to a correct understanding of many passages.

EDEN.—Of the Antediluvian Geography nothing is known. We read that "God planted a garden eastward in Eden," Gen. 2:8, where the common ancestor of the whole race was placed at his creation; and many have been the guesses respecting its location. There is hardly any part of the world in which it has not been sought. It has been looked for in Asia, in Africa, in Europe, in America, in Tartary; on the banks of the Ganges, in China, in the island of Ceylon, in Armenia, under the equator, in Mesopotamia, in Syria, in Prussia, in Arabia, in Palestine, in Ethiopia, among the Mts. of the Moon, and near the mts. of Libanus, Antilibanus, and Damascus. The great majority have looked for it in the neighborhood of the Euphrates, from the geographical description of it found in Genesis—one of the rivers which flowed out of it being said to be "the great river Euphrates," and another the "Hiddekel," or Tigris. There is, however, some reason to question whether the site of ancient Paradise is now any part of the dry land of the earth.

It is well known that a large part of the present earth must once have been the bed of the ocean; and the most rational geographical hypothesis is that which

makes it to have been the bed of the antediluvian ocean, as presented in FAIRHOLME'S "Geology of Scripture." Mr. FAIRHOLME, in speaking of the change effected by the deluge, remarks:—

"In the Mosaic record we are told, 'And God said unto Noah, the end of all flesh is come before me; for the earth is filled with violence through them (mankind), and behold, I will destroy them, TOGETHER WITH THE EARTH.'—Gen. 7:12.

"Here we have it distinctly announced by the voice of the Almighty, that he was not only to destroy mankind from off the earth, which would have implied the earth remaining as at first, to become the habitation of a postdiluvian race; but they were to be destroyed TOGETHER WITH THE EARTH on which they dwelt. It is also afterwards declared by the Almighty in establishing a covenant with mankind: 'And I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood; NEITHER shall there any more be a flood to DESTROY THE EARTH.'—Gen. 9:11. The latter part of this sentence would have been altogether unnecessary, were we not given to understand by it, that the earth, or dry land, of the antediluvian world, had then been destroyed, as well as its wicked inhabitants.

"A very close critical inquiry has been instituted by Mr. Granville Penn, into the various translations of the original text on this part of Scripture; and he proves, beyond dispute, that the original, in these passages, has never had any other interpretation, or translation, than that adopted in our English version: implying the destruction of the earth, as well as 'of all flesh that moved upon it.' This estimable writer has not confined his Scriptural inquiries to the Mosaic history alone; but has most ably drawn from other inspired sources, what were the received opinions respecting the deluge, throughout the whole period of Jewish history, down to the times of the apostles. He brings forward, that very remarkable passage, from the 2d Epistle of St. Peter, 3d chapter, 6 and 7 verses, 'whereby the world that then was, being overflowed with water, PERISHED; but the heaven and the earth which are now, by the same word (of God), are kept in store, reserved for fire, against the day of judgment and perdition of ungodly men.' Mr. Penn also quotes a passage from the book of Job, in which the friend of Job, reasoning with him, says, 'Hast thou remarked the old way which wicked men have trodden; who were cut down out of time; whose foundation was overflowed with a flood;' which passage the Greek interpreters render yet more decidedly, 'their foundations are become an overflowing flood,' and Michaelis interprets it, 'A flood obliterated their foundations.'

"In the very curious and interesting work, called the book of Enoch, referred to by St. Jude, 5:14, which had long been looked upon as lost, but which was at length discovered in the Ethiopic language by Bruce, in Abyssinia, who brought home three manuscript copies of it, one of which was presented to the Royal Library at Paris, a second to the Bodleian Library at Oxford, and the third retained by himself; we find a very remarkable corroborative testimony to the above view of the subject of the deluge. In quoting from this apocryphal book it is not necessary in this place to enter into the question of its actually being, what its title professes it to be, a prophetic work of the antediluvian Enoch. This point has been clearly settled by Dr. Laurence, to whom we are indebted for an English translation of the copy in the Bodleian Library. But although, in the opinion of the learned translator, this original Hebrew, or Chaldee work, was composed subsequent to the Babylonish captivity, it must be admitted to be a very interesting and curious piece of antiquity, though not worthy of a place among the canonical books of Scripture.

The passage I am about to quote, however, will serve to show the prevailing opinion on the subject of the deluge in the times of the author of it, and is quite consistent with the passage in St. Peter's epistle, and with the above passage in the book of Job.

"In the 82d chapter of the book of Enoch, and the 5th verse, we find the writer prophetically describing the destruction of the 'earth that then was,' in the following manner:

"And falling to the earth, I saw likewise the earth absorbed by a great abyss, and mountains suspended over mountains, hills were sinking upon hills, lofty trees were gliding off from their trunks, and were in the act of being projected, and of sinking into the abyss.

"Being alarmed at these things, my voice faltered. I cried and said, THE DEATH IS DESTROYED! Then, my grandfather, Malalel, raised me up, and said to me, Why dost thou thus cry out, my son?—And wherefore dost thou thus lament?

"I related to him the whole vision which I had seen. He said to me, confirmed is that which thou hast seen, my son.

"And potent the vision of thy dream respecting every secret of the earth. ITS SURPRISE SHALL SINK INTO THE ABYSS, and a great destruction shall take place.

"Now my son, rise up; and beseech the Lord of Glory, (for thou art faithful), that a remnant may be left upon the earth, and that he would not wholly destroy it. My son, all this calamity upon earth comes down from heaven, upon earth shall there be a great destruction."

"In another part of the book, purporting to be Noah's vision of the deluge, we find the following, to the same effect: 'On account of their impiety have their innumerable judgments been consummated before me. Respecting the moons have they inquired, and they have known that the EARTH WILL PERISH, with those who dwell upon it, and that to these there will be no place of refuge for ever.'—Chap. 14:5, 9.

"These passages, from such authorities, decidedly show, that the destruction of the earth that then was, formed a part of the effects of that awful judgment, and the phenomena presented to our view over the whole 'earth that now is,' establish the truth of the historical record in a manner the most conclusive. We have thus given us most important data on which to form a judgment of the mode by which this great event was brought about, but, as the mere laws of na-

ture will be found utterly incompetent to it; and as the deluge was evidently an operation as completely preternatural, as either the creation itself, or the gathering together of the waters of the ocean, we must come to the same conclusion with regard to these events, viz: that it was in the power of God alone to bring it about."

If the above reasoning is correct, any attempt to find the location of Paradise on the present earth will be unavailing.

The descriptive account of the rivers of Paradise, however, give a probability to the supposition that it was on the present earth. This is met by Mr. FAIRHOLME as follows:—

"These rivers are described as being four in number, of which the only one at present known is the Euphrates. The names of the other rivers, and the extraordinary and inconsistent geographical account of their supposed courses, have long been a source of anxious critical inquiry, as well as of local research: for almost all travellers who have visited the East, and had an opportunity of becoming acquainted with the course of the Euphrates, have anxiously sought for the situation of Paradise; and have invariably been obliged to relinquish the subject, from the utter impossibility of applying the description, in the slightest degree, to any part of the course of that noble river.

"Mr. Granville Penn, in his 'Comparative Estimate of the mineral and Mosaic Geologies,' has entered at considerable length, and with his usual ability, into a critical examination of this subject; and has most clearly shown the high probability, amounting almost to a certainty, of the descriptive part of the Garden of Eden, as founded in all modern translations of the original text, having been originally annexed, as an explanatory note, to the margin of an early MS., and having been, subsequently incorporated into the body of the work, by the ignorance of a subsequent transcriber, as has also occurred in some other parts of the Sacred Writings.

"In support of this opinion, he shows, on the authority of the most learned critics, both ancient and modern, that copies of the Hebrew Scriptures formerly existed, which exhibited variations, arising from marginal glosses and insertions, originally designed as illustrations of the text, but which illustrative glosses had become, in some instances, incorporated into the text in subsequent copies.

"One remarkable example, given by this able writer, of an incorporated gloss in the New Testament, and which is not so generally known as it deserves to be, is well adapted to show the nature of similar incorporations, and of the serious mischief to which they invariably lead; for truth is, in all instances, so consistent and simple, that any deviation from the plain tenor of its course, must, generally, excite observation, as the following remarkable instance has frequently done. This example is found in the remnant of a very ancient Greek MS. of the New Testament, in the Royal Library at Paris, entitled the *Codex Ephremi*, which has been pronounced by Wetstein to be of the same date as the celebrated Alexandrian MS. In this work, the first five verses of the 5th chapter of St. John's Gospel are thus read:

"After this there was a feast for the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem, by the sheep-market, a bath, which is called in the Hebrew tongue, Bethesda, having five porches; in these lay a great number of impotent folk, of blind, halt, withered; and a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him, &c.

"In the MS. in question," says Mr. Penn, "the text, and the marginal sentences, though both are in the same uncial character, are written by different hands; and it is evident, from the language, and from an itacism, perceptible in the latter, that they are of a date posterior to the former. It is equally manifest, that they were marginal notes, annexed with the design of illustrating the popular superstition, under which the infirm man was waiting at the bath: but, at the same time, they adopt the superstition, and aver it to be true. The original text was free from that blemish; and the simplicity and close sequence of the recital, bear internal evidence that these marginal passages are alien to it. The superstitious clause, therefore, does not pertain to the evangelical historian, but has become incorporated into his history in the progress of transcription."—Comp. Estim., vol 2. p. 233.

"Although the passage we are now to consider in the second chapter of Genesis, in which the descriptive account of the situation of Paradise is found, has not the advantage of so clear and distinct an evidence of its spurious character, as that of St. John above mentioned, yet there does appear, in the narration itself, the strongest internal evidence of the 11th, 12th, 13th, and 14th verses of that chapter, having been, subsequently, inserted into the original text, in a manner precisely similar, from a marginal note, intended, by some ignorant transcriber, as an illustration of the subject. When we add to this internal critical evidence, the remarkable geological proofs of the correctness of this view of the subject, the mind becomes fully confirmed in this opinion; and this, the only part of the inspired Writings which stood in contradiction to the geology exhibited in the rest, becomes at once consistent and clear.

"It appears, therefore, nearly certain, that the text and gloss originally stood thus, as Mr. Penn has most ably shown:

"Now the Lord God had planted a garden in Eden from the first; and there He put the man whom He had formed; and out of the ground the Lord God had made to grow every tree that is pleasant to the sight and good for food: the tree of life, also, in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden, for (or after) it was parted, and divided into four heads

(or sources). And the Lord God took the man, and put him into the garden of Eden, to dress it, and to keep it, &c. &c.

"That the illustration, intended by the gloss, is unskillful, and does not answer to the text, is manifest; for the text mentions only the river, whereas, the gloss undertakes to describe four rivers.

"Michaelis shows, that the original word, translated heads, denotes sources, in the Syriac and Arabic languages; and expressly states, that it never signifies the branches of a river in the Oriental tongues. Thus, the final confluence of our contributory streams, from the four sources or heads, to which the historian traces them in Eden, produced one river discharging itself out of Eden, of which he speaks; which four heads, therefore, can have no relation to the four rivers recited by the scholiast in the gloss; because, no river separates itself into different rivers downwards; on the contrary, it is the nature of all rivers to grow by confluence."

"Mr. Granville Penn proceeds thus:—"Most certainly," observes Kennicott, "the closest attention should be paid, in biblical investigations, to all such mistakes as introduce confusion and contradiction. Neither of these could have obtained originally; and both of them have frequently been objected by the advocates of infidelity."

"But," adds Mr. Penn, "the case before us exhibits a signal example of that contradiction; and, therefore, of the obvious necessity of demanding, and therefore warranting, the critical interposition which has here been undertaken. For the destruction of the primitive earth is a fact rooted in the very substance of the Sacred Scriptures, and spreading its roots from the text of Moses to that of St. Peter; whereas, the contradiction of that fact, contained in the above geographical gloss, lies loosely and unrooted on the surface, and only on this particular point of it. Since, then, a manifest contradiction of the former is produced by the presence of the latter; and since the one must, of necessity, give place to the other, it is unquestionably the office and the duty of sound and scrupulous criticism, to demonstrate the invalidity of the latter, in order that the important testimony of the former may stand unimpaired."

"Having now viewed this part of our subject critically, we may proceed to the geological proofs above alluded to, which proofs, being altogether unknown to Mr. Penn, at the time his valuable work was written, the judgment he has above given becomes of the greater value. Since the period of his publication, we have had the advantage of perusing the descriptive sketches of an intelligent traveller in the East, whose remarks, as far as they relate to our present subject, are of the greater consequence, from the circumstance of their having been written without any theory in view, without any geological knowledge, or the smallest desire of supporting or opposing any particular question.

"The traveller I allude to is Mr. Buckingham, who, in the year 1816, accompanied one of the caravans which cross the Syrian desert from Aleppo to Mousul, on the Tigris, from whence he proceeded to Bagdad, on his way to India. He thus had an opportunity of passing through the region of Mesopotamia, which is bounded by the two great rivers, the Euphrates and the Tigris; and by a route across the deserts of that country, which had not been passed by any European writer during nearly a century.

"I shall now proceed to give a few extracts from Mr. Buckingham's work, which must throw the most important light upon the subject of our present inquiry; and as the nature of the soil over which he passed, is mentioned merely in a casual manner, and is altogether unconnected with the chief objects he had in view, there can be no just cause for hesitation or doubt as to the correctness of the statement.

"He first came upon the river Euphrates, at Beer, where he crossed it, and where he considered its breadth to be about that of the Thames, in London.

"Its greatest depth did not seem to be more than ten or twelve feet. Its waters were of a dull yellowish color, and were quite as turbid as those of the Nile; though, as I thought, much inferior to them in sweetness of taste. The earth with which it is discolored, is much heavier, as it quickly subsided, and left a sediment in the bottom of the cup, even while drinking; whereas, the waters of the Nile, from the lightness of the mould, may be drank without perceiving such deposit, if done immediately on being taken from the river.

"The town of Beer, which is the Birtha of antiquity, is seated on the east bank of the Euphrates. The river is here about the general breadth of the Nile, below the first cataract to the sea, and is at least equal to the Thames at Blackfriars Bridge. The people of Beer are, in general, aware of the celebrity of their stream; and think it is the largest in the world. It still preserves its ancient name, with little corruption, being called by them *Shat-el-Fraat*, or the River of Fraat. It is known also as one of the four rivers of Paradise, and the only one, seemingly, that has preserved its name. The river Gihon, which is mentioned, also, in the Koran, was thought, by an Indian pilgrim of our party, to be the *Gunga* of the Hindoos; and the rest assented to its being in the innermost India. It is true, that it is said to compass the whole land of Ethiopia; but Herodotus speaks of the Indian Ethiopians in his time; and, among early writers, the word Ethiopia was applied to the country of the black people generally."

"We have here another instance of the error and inconsistency which is evident in the descriptive clause respecting the rivers of Paradise. The whole geography of the Euphrates is now well known, and that it runs into the Persian Gulf, after being, like all other rivers, enlarged by many additions, of which the Tigris is the most considerable. It is, therefore, both unnatural that it should divide into large rivers, of various diverging courses; and, contrary to fact, that any part of it compasseth the whole land of either Indian or African Ethiopia.

"But this idea of Mr. Buckingham, respecting In-

* The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; and the gold of that land is good: and there is bellium, and the onyx stone: and the name of the second is Gihon: the same is it that compasseth the whole land of Ethiopia: and the name of the third is Hiddekel: that is it which goeth in front of Assyria; and the fourth river is Euphrates.

* For an angel went down at a certain season into the bath, and troubled the waters: whosoever, then, after the troubling of the waters, first stepped in, was made whole of whatsoever disease he had.

† Waiting for the troubling of the waters

DIAN Ethiopia, appears entirely without foundation, in as far as at least as Scripture is concerned.

"Mention is very frequently made of Ethiopia, and of the Ethiopians, in various parts of the Old Testament, both in the historical and in the poetic books: but in no one instance does the term imply any allusion to India, or to the East. On the contrary, Egypt and Ethiopia, are almost always mentioned together, as forming parts of the same great African continent.

"Sallust, in his Jugurthine war, gives us a very luminous view of the geography of Africa, and of its various nations, as far as both were known in his day; and he places Ethiopia next to 'loca exusta solis ardoribus,' or the countries burnt up by the heat of the torrid zone. This same valuable historian, in a fragment which has been preserved, tells us, 'that the Moors, a vain and faithless people, as all Africans are, would make us believe, that beyond Ethiopia there is an antipodes, a just and amiable people, the manners and customs of which resemble those of the Persians.'

"No one can, persist in his search for Paradise, in a country avowedly secondary in its rocks, and di-luvial in its sandy deserts, or richer soils, without advocating a theory in geology still more inconsistent and wild, than has as yet been advanced: for as we can trace, over all these regions through which the Tigris and the Euphrates flow, the same monuments of the flood, which are so remarkable in every other quarter of the world, in the form of boundless deserts of sand mixed with salt and shells, we might as well look for the rich and beautiful regions of our first parents in the plains of America or of Africa, as expect to discover any trace of them on the banks of the river Euphrates.

"We thus come to the same point, geologically, which various writers have before reached critically; and we have, in this united evidence, a striking example of what must ever happen, where human reason interferes with the substance and consistent simplicity of DIVINE REVELATION."

THE LAND OF NOD.—After the murder of ABEL, CAIN "dwelt in the land of Nod, on the east of Eden." Gen. 4:17.

The location of this country has also given rise to much speculation. But as it was on the east of Eden, its situation is shrouded in the same obscurity. The Chaldee interpreters render this word Nod, not as the proper name of a country, but as an appellation affixed to CAIN himself, signifying a vagabond, or fugitive, and read, "He dwelt a fugitive in the land." But the Hebrew reads expressly, "He dwelt in the land of Nod."—Watson.

A PASTOR'S SKETCHES.

"A Pastor's Sketches; or conversations with Anxious Inquirers respecting the Way of Salvation. By ICHABOD S. SPENCER, D.D., Pastor of the Second Presbyterian Church, Brooklyn, N. Y. Published by M. W. DODD, Brick Church Chapel, City Hall square, 1831."

These sketches comprise a large number, taken from real life, and coming within the experience of the writer. The following one will give a good idea of the style and subjects of the volume.

THE OBSTINATE GIRL.

There are periods, when the minds of unbelievers are more than ordinarily ready to attend to the concerns of eternal life. It is an important duty to improve such seasons. Having called, one morning, upon several young people, and found their feelings tender on the subject of religion, I determined to keep on in this service. I therefore called upon a young woman, who attended my Church; and introducing, as gently as I could, the reason which brought me there, I found that her mind was fully set against any personal attention to her salvation. I reasoned with her as well as I could, explained to her some texts of Scripture, and affectionately besought her to give immediate attention to the great concerns of a future life.

She replied to it all in a very opposing and insolent manner, which I did not resent in the least.—The more impudent she became, the more polite and gentle I became; thinking in this way to win her, or at least, that she would become ashamed of her want of politeness. But it turned out very differently. My gentleness seemed to provoke her to increased insolence. She found fault with Christians: called them hypocrites; spoke of ministers as bigoted, and domineering, and proud; and "wondered why people could not mind their own business." She became personally abusive to myself; and in her abuse, I believe she made some capital hits, as she drew my character. I bore it all with perfect gentleness and good nature; but tried politely and gently, to persuade her to try to be saved herself, let what would become of the rest of us. Whenever I got an opportunity, (for she was very talkative,) I answered her objections and cavillings, as briefly as possible, determined to enlist her own reason against her disposition, if I could. For example; she said to me with a bitter sneer:—

"What examples your Church members set!"

I answered; "I want you to be a Christian, and set us a good example. You are under as much obligation to set me a good example, as I am to set you one."

"I have a right to my own way," says she.

"Then," said I, "other people must have a right to theirs. But surely, you do not mean to say, you have a right to be wrong. A wrong right is a queer thing."

"Well, I am sincere, at any rate."

"So was Paul, when he persecuted the Church. He was very sincerely wrong, and afterwards was very sorry for it."

"I am accustomed to mind my own business."

"I thought just now you were minding mine, when you talked so freely about me," said I; "and as to minding you own, let me tell you, your first business is, to seek the kingdom of God."

"I abhor cant!"

"Those were the words of Christ that I uttered. I should be sorry to have you call them cant."

"Oh, you are mighty cool!"

"Yes; I should be very sorry to be angry with you, or injure you, or treat you impolitely. I have no feelings towards you, but those of kindness and good will."

"You have got all the young people running after you in this excitement, which you call a revival of religion. In my opinion there is not much religion about it! But I'll tell some of them better. I'll let them know what you are!"

"You may know me better yourself, perhaps, before you have done with me. And as to the young people, I am happy to know, that many of them are trying to flee from the wrath to come; and if we are mistaken about the matter of religion in this revival, I hope you will become truly religious yourself, and thus give us an example, and be prepared to tell us our error."

In this mode, I aimed to soften her asperities.—But for the most part, she took the lead in the conversation, and kept on, with a more abusive talk than I ever received before.

I took my leave of her, saying I would do myself the pleasure of calling again soon. She replied, with a triumphant air, and with an accent of bitter irony:—"I should be very happy to see you, very indeed!"

After I left her, I thought over the interview, and studied her character, with all the carefulness and penetration I could muster. I knew that sometimes convicted sinners would become opposers, just because they were convicted,—being led to vent upon other people the dissatisfaction they feel with themselves. And in such cases I have always thought it best to treat them with kindness, and to aim to overcome their opposition by good will, and by letting them find nothing to oppose. But I did not think this was her case. She had manifested no dissatisfaction with herself; and though she was "exceedingly fierce," I did not believe she resembled those whom the devils tore, before they came out of them.

This young woman was very rich, having a large property of her own, which she used as she pleased. She lived in the midst of elegance; and several of the expressions which she used while talking to me, appeared to me to indicate that she was proud of her affluence, presumed upon it to give her respectability, and was fully resolved to enjoy the pleasures of the world. The costliness and elegance of her dress rather sustained this idea; which was still farther impressed upon my mind, by my knowledge of the kind of accomplishments she had aimed after, while pursuing her education.

On the whole, I came to a fixed conclusion as to the manner in which I should treat her, if she ever ventured to talk to me in the same manner again. Evidently she felt she had triumphed over me, and was proud of her triumph. Little as such a triumph might be, I was afraid the pride of it would still farther harden her; and thus I should have done her an injury. Her mother was a member of my church. I had always treated her and her daughter politely; and I knew, or thought I knew, that the young lady supposed herself able to over-awe me. And if I should allow her to go on in this way, and to feel that she triumphed, she would probably become the more haughty, and hardened, and worldly. However, I rather supposed, that on reflection she would be sorry for what she had said, and be careful not to repeat it again. I very much hoped that she would. But if she should commence such a course again, my duty was plain, and I resolved to aim to discharge it.

Accordingly I called upon her the very next day, and stated to her my desire to have some conversation with her, if agreeable to her, very frankly and kindly, on the subject of her duty to God, and to her own soul. I found her in much the same mood as before. She soon commenced her abusive style of remark about professors of religion, and ministers, and revivals. I allowed her to go on in her own way, without saying much myself, for about half an hour. I only aimed to pacify her opposition by mildness, and lead her to speak more reasonably, and feel more justly. She seemed to take courage from my forbearance, to be the more bitter and abusive. When I thought the fit time had come, I requested her to pause a little, and just hear what I had to say to her.

I then talked to her as severely as I was able. I told her there was not much truth, and not an item of sincerity in all that she had been saying,—that I knew it, and she knew it herself,—that she knew she had been saying things which were not true, and affirming opinions which she did not entertain,—that she was just wickedly acting out the deep-seated and indulged wickedness of her heart against God,—a wickedness which I was surprised to find, had led a lady of her sense and accomplishments to forget the dignity of her sex, and to descend to mean and low abuse, of which she ought to be ashamed, and would be ashamed if she had any delicacy left,—that I had entered her house in a gentlemanly manner, with kind feelings towards her, and had treated her politely and kindly in every word and action, both yesterday and to-day; while she had disgraced herself and her family by her abuse and coarseness, which were unworthy of any one who pretended to the least respectability,—that, on my own account, I did not care one atom what she thought of me, or said to me, for she was entirely incapable of hurting my feelings; but that I felt exceedingly sorry for her, to find her acting like a poor, wicked fool, "foaming out her own shame," and boasting of her sincerity, when there was not an item of sincerity about her,—that, as for her influencing other young people against me, and turning their hearts away from religion, as she had yesterday threatened to do, I would take care to see to that. She might do her worst, I would caution them against her; and any slanders she might utter against me would only exalt me in the opinion of any one, whose opinion I cared anything about,—that she might indulge her wickedness, and rail against Christians and Christian ministers as long as she pleased; I never would attempt to stop her again, for if this was to be her course, I was now in her house for the last time,—that I was sorry to speak thus to her,—I had never done it before to any person in my life, and never expected to have occasion to do it again; but I felt it to be my duty now,—a duty which I owed to her own soul, for I had never, in all my experience, witnessed such hardened and silly wickedness as I had seen in her, for which she would

soon have to give an account unto God,—that if she had known no better, I could have had some respect for her; but she did know better, she spake what she knew was not so, just indulging the enmity of her heart against God,—that her pride would soon be brought low, and if she did not repent and flee to Christ, the time was not far distant when God would leave her to her own way, and at last she would have her just portion "in shame and everlasting contempt!"

As I went on to speak in this strain, she at first appeared to be taken by surprise, to be utterly confounded, as if she could not believe her own ears. But in a little time, her eyes were cast down to the floor; she buried her face in her handkerchief, and wept and sobbed as a child.

I did not heed this at all. I only continued to speak in the same manner, till I had finished all I had to say. I then told her, that I had done all my duty to her, and was now going to leave her forever. I had only to say, that so far as I was myself concerned in her vituperation, I freely forgave it all, and hoped God would forgive it; but that I very well knew, it all proceeded from her enmity against God, which he only could forgive; and I besought her to seek his forgiveness, before it was too late.

While uttering this severe rebuke, I had stood with my hat in my hand, ready to depart; and when I had finished, I bade her good morning, and turned towards the door. She sprang from her seat, and reaching out both her hands to me, she begged me, with tears coursing down her cheeks, not to leave her so. She began to entreat my forgiveness. I stopped her instantly. "I will not allow you to beg my pardon. You have not offended me at all. If I have said anything wrong, I will beg your pardon." "No, no!" said she, while she clung to my hands in great agitation, sobbing aloud. Said I, "I must go; if you have nothing to say to me." Said she; "I hope you will consent to stay a little longer. Don't leave me, don't leave me. I beg of you to stay."

I did not intend to stay. But she appeared overwhelmed, and I had really talked to her so severely, that I began to relent. I could not bear to add another burden to her heart.

We sat down, and she immediately thanked me for my plainness with her, and confessed she deserved it all. She continued to weep most piteously, and with an imploring look she asked me; "what shall such a poor, wicked creature do?"

I was entirely overcome. I wept with her. I could not avoid it. But I could not now converse with her. After several attempts, I said to her:

"I cannot talk with you now. If you wish it, I will come to see you, when I am less agitated."

"Will you come this afternoon?" said she.

"Yes, I will, if you desire it."

"I do desire it. Now be sure to come. Don't forget me. Come immediately after dinner, or as soon as you can. I have much to say to you."

I left her. When I returned, in the afternoon, she met me at the door, bathed in tears. She gave me her hand affectionately, but in silence. She could not speak. Her proud spirit seemed crushed. She was all gentleness. As soon as she could subdue her agitation, she expressed her joy at seeing me. She had been watching for me, and should have gone after me, in a few moments, if I had not come. She thanked me again and again, for what I had said to her. She told me, that when I began to talk to her so plainly in the morning, she was surprised, she did not expect such an address. "But as you went on," said she, "I was confounded. I knew what you said was true; but I was amazed that you should know my heart so well. I thought you knew it better than I did; and before you had done, if you had told me anything about myself, I should have believed it all. It seemed to me, that you just lifted the covering from my heart. I felt myself in a new world. And it does now seem to me, that I am the wickedest sinner that ever was. Will God have mercy upon me! What shall I do? What can I do?"

I saw her many times after this; and all our intercourse was most kind and pleasant. She sought the Lord and found him. In a few months she united with the church. I knew her for years afterwards, a lovely and consistent Christian, and one of my own most precious friends.

This is the only instance, save one, in which I have ever ventured upon such a course of severity. I do not know as I should do it again. I thought it wise at the time, and the result pleased me exceedingly. After she became a member of the church, and an intimate friend, I conversed with her on the subject of my treatment of her at the time when she said I "uncovered her heart;" and she expressed her opinion, that nothing but such treatment could have arrested her in her career. She said, that while I was talking to her, at first she perfectly hated me; but before I closed she perfectly despised herself, and feared that God would have no mercy upon her.

There can be no question but the power of the gospel lies in its kindness and love, and that through such affections, rather than the opposite ones, souls are to be wooed and won to Christ. But kindness and love can censure as well as smile. There are circumstances in which censure is demanded, and duty cannot be discharged without it. And yet, to censure and reprove are things so uncongenial to the love-spirit of the gospel, and are apt to be so congenial to some of the worst feelings of human nature, that few duties are so difficult. None but a truly affectionate believer can wisely trust himself to utter words of severity to those who oppose religion. St. Paul had tears, but no taunts, for the enemies of Christ.

The Fires of Satan and the Fires of God.

Wickedness burneth as the fire. Open or concealed, in single souls, or conflicting armies, wickedness burneth as the fire; it burneth the world over, this world.

But there is a greater fire coming, the day when all who do wickedly shall be burned up, like chaff, with fire unquenchable. Happy is he in whom this great day of fire shall find nothing but what is mate-

rial to consume; happy he in whom the fire of the great Refiner, beforehand, has burned up all that was sinful, and left an immortality of holiness and blessedness. In that fire everything will be burned up that can be, and if anything keeps on burning, it will be just only a sinful soul—just the fire unquenchable. All the smoke you will see when the universe is burned up, and the elements themselves shall have melted with fervent heat, will be the smoke of the bottomless pit, the combustion of unquenchable wickedness, midst the blackness of darkness forever.

Our God is a consuming fire. But the sinner makes his own election, whether God shall burn up his sins by grace, or burn himself up because of his sins: if he chooses to hold forever to his sins, then will God burn him. But if any will trust in God, will come to him in obedience and faith, to be delivered from sin, for such, he will be a consuming fire to their enemies, and a refiner's fire to themselves. We must all have God to be for us either a protecting wall of fire, and an inward fountain of light and glory, or else a consuming fire upon us, and against us, because of sin.

Sinful habits are fearful, fiery things. Ordinarily they are eternal; it is rare that they are changed. And a single choice may become a habit, may take precedence in the whole character, and grow into a despotism that can never be broken. Most of those persons who perish through intemperance, forge in fires of youth the first links of the dreadful chain which envelops them. The Latin maxim is full of wisdom, "*obsta principiis*," resist the beginnings. That great writer, Mr. COLERIDGE, says, speaking of vicious pleasures, in part from his own dread experience, therefore the more solemnly, "Centuries, or wooden frames, are put under the arches of a bridge, to remain no longer than until the latter are consolidated. Even so pleasures are the devil's scaffolding to build a habit upon, that once formed and steady, the pleasures are sent for firewood, and the hell begins in this life."

Rev. G. B. Cheever.

Mormonism.

"Mormonism," says the editor of the *Christian Watchman and Reflector*, (Boston,) "grew up amid scenes familiar to our boyhood. The elevation on which the golden plates are said to have been found, was known to us before it received its present name of Bible Hill. The store in which we performed a short clerkship used to be occasionally swept by the father of the Prophet, for a glass of grog, or such articles as would sustain his needy family, who were mere vagrants, making shift to live as they could, and spending much of their time in nocturnal money digging. The men whose testimony and affidavits concerning the family are contained in the book alluded to, which is an expose of the fraud, were several of them our familiar acquaintances. We know that what they say of the money-digging, sight-seeing, fortune-telling, lying and drunkenness of the family is reliable. MARTIN HARRIS, whose farm was mortgaged to print the Golden Bible, and some of the printers themselves, are names familiar to our youth. Those acquainted with the enterprise in its inception, smiled at the clumsy cheat as a thing too contemptible for a thought, and must die in its birth.

"To us, therefore, its subsequent history is one of the most unaccountable things of this unaccountable age. To see JOE SMITH hailed as a prophet of the Lord by seventy-five or a hundred thousand people; to trace his footsteps through Ohio, Missouri, and Illinois; to see his followers threading their way amid privations inconceivable across the great Western Desert, and planting themselves in the rich vales of Utah, and on the borders of the Great Salt Lake; to know that gorgeous temples have risen under their hands in Ohio and Illinois, and that another, the largest structure in the world, is projected at their new home; to observe their missionaries traversing this country, Great Britain, and making their way even to Palestine, multiplying their proselytes by hundreds, and shipping them to their promised land in the West, suggests the idea that some powerful spirit from the other world must preside over the movement, like the devils whom MILTON represents as dividing themselves among the gods and religions of the ancient heathen nations."

The Man of Truth.

But it requires stern integrity and high moral courage to withstand the temptations of worldly policy and selfishness. "To be honest as the world goes, is to be one picked out of ten thousand." Our will must be confirmed to the high principles of immutable justice, or personal integrity cannot be maintained. "He that walketh uprightly walketh surely, but he that perverteth his ways shall be known." All persons must encounter difficulties; to overcome them is the prerogative of the pure and just. They who enter the furnace, in faithfulness to themselves and the highest virtue, shall not miss the form of the fourth in the flames, but shall come forth unharmed, as the Babylonish captives were delivered through the fire from the infinitely greater calamity of apostasy. For turning aside from the free and safe path, Jacob was chastened to the end of his days. Peter was openly rebuked. Judas and Ananias are left on record, beacons as frightful in their doom as they should be powerful to warn. Man, in his best estate, is weak, and needs to pray with David, "Let my heart be sound in thy statutes, that I may not be ashamed. I will walk in my integrity: redeem me, and be merciful to me."

Integrity is a lofty virtue, one that is a prime element in all trustworthy characters. Says Solomon: "A faithful witness will not lie; but a false witness will utter lies." A true man is moved neither by smiles nor frowns, neither by gain nor personal obloquy, to swerve from truth. He is actuated by the strictest law of verity, and, therefore, is the man to trust.

"His words are bonds, his oaths are oracles;
His love sincere, his thoughts immaculate;
His tears pure messengers from his heart;
His heart as far from fraud as heaven from earth."

Magoon.

CORRESPONDENCE.



THE CLOSE OF LIFE.

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—2 Tim. 4:8. These are the words of a dying man, to dying men. What our friends say when about to leave the world, is generally regarded with deep interest by us. Their dying words are preserved, and remembered unto the last; especially when they are such as evince that the deceased died in the Lord. These words afford the best evidence of this, when taken in connection with the life. A person in the immediate prospect of death, may make expressions of a religious character, and yet not be prepared to die. The life is a sure index to the heart. We have known persons who when, as they themselves supposed, were about to depart, made expressions of a religious nature, but when, in the providence of God, restored to health, their words were forgotten, their determinations were disregarded, and their life showed that no real change had overtaken place. But when confessions of faith in Christ, with a reliance on his righteousness, are made in a dying hour, by those who have kept the commandments of God, how blessed the consideration to Christian friends. Such was the case of Paul. In his life, he fought the good fight of faith. He breasted the storm. He fought. He met sin, Satan, and the world, with the armor of God on. He was not the man to retreat, and run before the enemy. No; he fought. While in the world he was its conqueror. He was invincible to the world. He made no compromise with it. His eye was watchful—his heart vigilant—his course ever onward. He kept the faith to the end. This Paul affirms when about to die. Men generally, if they ever speak sincerely, do so when about to die. Men will be honest here, unless they have been great in crime, and where pride is deeply seated it may follow them to the last. This, however, is not generally the case. How many who have lived in unbelief until brought to grapple with death, have then made the lamentable confession; tears of grief and anguish gush from their eyes because of their sins. If such leave the world without relief, what a picture do such death-bed scenes present. Look at the dying words, and the awful end of a few of those who rejected the faith of Christ, and lived in sin and infidelity. Of Voltaire it is said: "During a long life he was continually insulting the Scriptures, and disseminating moral poison. In his last illness he sent for Dr. Trochin, who, when he came, found him in the greatest agonies, exclaiming with the utmost horror, 'I am abandoned by God and man.'" This is the man who applied the epithet, "The wretch," to our blessed Lord; and the motto appended to all his writings was, "Crush the wretch." We now hear what that man's death-bed was. "He then said, 'Oh! doctor, I will give you half of what I am worth, if you will give me six months life!' The doctor answered, 'Sir, you cannot live six weeks!' Voltaire replied, 'Then I shall go to hell.' Mirabeau died, calling out, 'Give me more laudanum, that I may not think of eternity and of what is to come!' Paine, the vulgar infidel, died drunk and swearing. The atheist Hobbes said in his last hours, 'I am now about to take a leap in the dark.' Rousseau, a notorious debauchee, died, saying, 'O God I give Thee my soul pure and untainted as it came from Thy hands.'"—*Cumming's Bible Evidence*.

How wide the contrast between the life and end of these men, and the life and end of the apostle Paul. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." Paul knew in whom he believed; and though ready to be offered up for the faith and testimony which he held, still he was not about to take a leap in the dark. Death to him was a vanquished enemy. The Lord Jesus had passed through the tomb, and ascended to God; from thence to come again on the great resurrection morning. Paul desired not laudanum to numb the powers of his mind, that he might not think of eternity and what is to come; for eternal things, and what is to come, presented a theme on which he delighted to dwell; and the clearer and brighter his view of these things, the more he rejoiced in prospect of the time when he should be with the Redeemer, and behold his glory forever. Paul affirms there is a crown laid up for him—what is it? It is not a crown of gold, laurels, nor roses; it is not a crown gained by pride or ambition: neither such an one as once encircled the sacred brow of the Prince of Peace; it is not a literal crown, won on the battle-field, or inherited by royal descent; but a crown won in the course of righteousness. It was purchased by the work and righteousness of Jesus Christ, and obtained by faith in his name, and a trusting in his merit for salvation. It consists of that glory, honor, dignity, and righteousness, with which the saints shall be arrayed in the coming kingdom of God. It comprehends the reward of the inheritance—life, righteousness, and glory. Says the apostle James: "Blessed is the man that endureth temptation, or trial; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." John the revelator has given us a similar promise: "Be thou faithful unto death, and I will give thee a crown of life." Peter to the elders writes, "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. The believer, therefore, shall ultimately be honored and crowned with the blessedness of eternal life, dignified with the unfading glory of the everlasting God, and arrayed in the pure and spotless garment of Jesus' righteousness. By whom given? The Lord, the righteous judge. He says, "Be thou faithful and I

will give thee a crown of life." He that died for us, shall wipe away every tear. "Behold I come quickly, and my reward is with me, to give every man according as his work shall be." He is the Lord, the righteous judge. The decisions of the judgment, and the distribution of the rewards of eternity, will be in accordance with justice, and the infinite righteousness of God. We cannot by our works merit the crown of righteousness. Eternal life is the gift of God through Jesus Christ. A crown, says Paul, is laid up which the Lord will give me. "I will give thee a crown of life." God hath set forth Jesus Christ to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus: who of God is made unto us wisdom, righteousness, sanctification, and redemption. He that believeth shall be saved. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

To whom will the crown be given? To all them that love his appearing. It is promised to no others, and no others need expect it. To love the appearing of Christ, is to desire it, to delight in it. We read of a class who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing: who are filled with a certain looking for of judgment and fiery indignation, which shall devour the adversaries. Such do not love, or desire the coming of Christ; because, he that feareth is not made perfect in love; perfect love casteth out fear: fear hath torment; there is no fear in love. Those who trust in their own righteousness, clearly, do not possess those desires for the appearing of Christ, which constitutes a love of the same. But that individual who has been brought to see his condition as a sinner, and to accept of Jesus Christ by faith, on believing, receives the earnest—the spirit of adoption, which causes him to send back to his Redeemer holy desires, and in the language of the Psalmist he is led to exclaim,—"Whom have I in heaven but thee, and there is none upon earth that I desire besides thee." By faith, the believer becomes the property of Christ, as Paul saith, "Ye are Christ's, and Christ is God's." To the believer, Christ becomes his righteousness, surety, head—his best friend. Christ is his salvation, Saviour, Redeemer; and the believer looks for his coming in this light. In the coming of the Saviour he beholds the object of his affections—his life—his all. He is divested of the fearful looking for of judgment, which dwells in the hearts of unbelievers. In the descending Judge, he beholds a friend who comes in order to his salvation. Job looked for Christ as his Redeemer; Daniel, as his deliverer. In a similar light, all look for him who love his appearing. On this passage from 2 Tim. 4:8, Barnes makes the following remarks: "Unto all them also that love his appearing. That is, unto all who desire his second coming. To believe in the second advent of the Lord Jesus to judge the world, and to desire his return, became a kind of a criterion by which Christians were known. No others but true Christians were supposed to believe in that, and no others truly desired it. Comp. Rev. 1:7; 22:20. It is so now. It is one of the characteristics of a true Christian, that he sincerely desires the return of his Saviour, and would welcome his appearing in the clouds of heaven."

When will the crown be conferred? At that day of the appearing of the Lord, the righteous judge. He is now unseen by his people; for they walk by faith, not by sight. Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory. Christ is to appear—to be seen visibly by the Church. It was the hope of the prophets and apostles. There is such blessedness, grandeur, and glory, connected with the coming of Christ, as led the ancient worthies to hold it in the profoundest veneration. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.

A. SHERWIN.

Sugar Hill (N. H.), May 7th, 1851.

THE "TRAVELLER" AT HOME.

How is the weary traveller comforted when he thinks of home. When, after a long and perilous journey over a rough and thorny path, through wintry storms and chilling blasts, with now and then a "sunbeam in a winter's day," he at last gets a view of the "sunlit" mountain top, which seems to smile invitingly upon him, and reminds him that a little beyond its towering summit stands the dwelling he has long desired to see. It is the habitation of those loved ones so dear to his heart. With what vigor and animation does he gather up his weary feet and address himself anew to his journey. His bounding heart seems to leap out at the prospect before him; in passing the way grows more and more interesting; the feathered songsters seem to bid him a joyful welcome as he moves forward with accelerated pace: while ever and anon he finds something to remind him of youthful scenes and bygone days: both "hill and dell," the silver fountain, and the "softly purling" brook, seem to bring to his memory, "The smiles, the tears, of boyhood years," till at length the desired mansion is presented to his longing eyes. The inmates are already in waiting to receive him; and then comes the joyous greeting; when this is over, he seems lost in contemplation, till at last recovering himself, he inquires, Is it possible, am I indeed at home? But just as though earth might not have any real, heartfelt joy without the commingling of tears, the joyful greeting is hardly past before he is impressed with an idea that all is not right. True, all seems joyous, but then it is a solemn joy; and now and then he discovers the trickling tear coursing its way down the countenances of those about him, though somewhat hidden by smiles. It is therefore with a throb-

bing heart he, inquires the cause of all this! But for a time all is silent as the house of death. At last the silence is broken by a tremulous voice, informing him that during his absence they had been called to pass through some light afflictions, and then again all is silent as before; but after a time he is made to understand that the aged grandsire, with silvery locks, and several remote, but pious relatives, had been called away by death, but to their great consolation, they all left the world in the triumphs of faith, with earnest longings to depart and be with Christ; and here nothing is heard but the heaving sigh, which leads him to mistrust that all has not yet been told. Well, on looking around, he discovers for the first time that there is one missing from the family circle: the little boy, with bland and open countenance, and with temples adorned with flaxen ringlets, is absent. It is with deep emotion, therefore, he inquires for this lovely and interesting child; and he is finally told in loud sobs, a sentence at a time, that James is now no more; that after a few days' illness, death came up into those windows and changed that lovely countenance, and that all that was mortal had been housed away in the land of silence—the enemy's land. But O the heart-rending scene! that manly countenance is bathed in tears, and all weep together, with bleeding hearts. As time passes, they all feel deeply, but they endeavor to make up for the loss, as far as may be, by more kind and loving attentions to each other, and thus bear the affliction together, realizing that this life is, at best, but a checkered scene; that man is born to trouble, and bereavements are the common lot of all.

Not so, however, in the heavenly family. When the weary pilgrim reaches Mount Zion, and enters the "city of habitation," his perils are over, and sorrows are left behind; for these can no more enter the New Jerusalem than can sin or pollution; and having been redeemed, called, justified, and sanctified, the cause of suffering is thereby removed, and he bids an eternal adieu to tribulation as he passes the confines of the better land. The night of weeping is exchanged for the joyful morning, at the resurrection of the just, the world to come. But O what transports of unmingled and rapturous joy will be his, when he joins the palm-bearing multitude, the heavenly family, "IN THE CITY OF OUR GOD."—There will be no absent ones there. "All, all, are there." There will be the aged grandsire as well as the prattling infant, with all the "ransomed ones," out of every nation, kindred, tongue, and people. And, having exchanged their mortal garments, for immortality, they put on eternal youth and beauty in perfection, and thus are prepared to enjoy an "everlasting spring, and never withering flowers," in the paradise of God. Neither can there be any to intrude into that company, for they all bear such a striking family likeness that an intruder, even if he could gain admittance, would be detected in a moment. And, although the number is so large that no one can number them, yet there is no "jarring" where the saints of all ages in harmony meet; nor a dissonant note in the song, "Worthy is the Lamb, in the New Jerusalem." The joy of the saints shall there be unfading, and eternal as the days of heaven. There they have noontide glory given them by the eternal weight. The Lamb shall feed them, and lead them unto living fountains of waters, and God shall wipe away (out) all tears from their eyes. This is the pilgrim traveller's happy home in the heavenly country.

Kind reader, listen, a moment, and hear Bro. Taylor sing of this home:

"We're going home! We've had visions bright,
Of that holy land—that world of light;
Where the long, dark night of time is past,
And the morn of eternity's come at last;
Where the weary saint no more shall roam,
But dwell in a sunny, peaceful home;
Where the brow with celestial gems is crowned;
And waves of bliss are dashing around!"

CHORUS.

O! that beautiful world!
O! that beautiful world!

"We're going home! We soon shall be
Where the sky is clear, and the soil is free;
Where the victor's song floats o'er the plain,
And the seraph's anthem bends with its strain;
Where the sun rolls down its brilliant flood
Of beams on a world that is fair and good;
And stars that dimm'd at nature's doom,
Shall sparkle and dance o'er the new earth's bloom.
O! that beautiful world," &c.

N. BILLINGS.

LETTER FROM M. D. WELLCOME.

BRO. HIMES:—Believing that it will rejoice your heart to hear of the salvation of souls in any place, or with any people, I would inform you of a very gracious outpouring of the Spirit in the city of Gardiner.

A protracted meeting commenced some three months since, among the Methodists, under very unfavorable circumstances. But few had faith that much good would result therefrom. The pastor, however, was confident that God would bless, and earnestly prayed that one hundred souls, at least, might be given them, as the fruit of their labor. In a short time there were many heard inquiring what they should do to be saved, and the number of converts was almost daily multiplied.

The tidings having reached me while on a tour with husband, as soon as I returned I hastened to revisit the place where I spent my youthful days, and which was endeared to me by many pleasing associations, that I might see for myself what God had wrought. I supposed that, as is frequently the case, the report might be greatly exaggerated; but, after having spent several weeks in this city, I am forced to exclaim, with the Queen of Sheba, "the one half never was told me!" So powerful a revival I never before witnessed.

The Freewill Baptists have shared largely in this good work, and other denominations have, in a measure, participated therein. More than three hundred have professed conversion, and some who for twenty years have been backsliders, are now reclaimed.

Very many of the converts are the strongest I ever saw. That the word has fallen, in some cases, upon stony ground, as has always been the case since the parable of our Lord was spoken, there is no doubt, yet there is evidence sufficient to convince any but a deeply prejudiced mind, that many have received the word with good and honest hearts, who will bring forth much fruit.

Our beloved Bro. Stinson has been laboring ardently for a long time with Bro. C., the pastor of the M. E. Church, who seems to be truly a man of God, full of faith and the Holy Ghost. He is with us in sentiment, as it respects the pre-millennial advent, restitution, and the proximity of the judgment, but has not seen it to be his duty to take the open ground as we have done, nor to give the doctrines of the Advent a special prominence above other truths which he considers of equal importance.

Bro. S. is one who can labor for the salvation of souls wherever he finds an open door. Such is his stern Christian integrity, he gains the confidence of all who know him. He has a love that is broad and expansive, far removed from that narrow, contracted, sectarian love which was exhibited at one time by the disciples, when they rebuked the man who was casting out devils in the name of Jesus, because he went not with them. They were a little jealous that he was not doing the will of God, because not doing it exactly in their way, and very justly were they reproved by the Saviour, in these words: "Rebuke him not, for no man can do these things in my name, that will lightly speak evil of me."

We may all, perhaps, be profited by the same instructive lesson. God has his different agents, employed in carrying forward the different portions of the same great work. "All have not the same office." The same "specific work," belongs not to all. While it is the duty of some to give special prominence to one grand feature of the gospel, it may be the duty of others to bring out prominently another feature of the same gospel, and thus the cause of God progresses effectively, and harmoniously. We ought not therefore to censure our brother who may be faithfully laboring for souls in a different way from us; but seek diligently to understand our own specific work, and do it with humble reliance on the Holy Spirit, to give efficiency to our labor of love.

I can truly say, that I as heartily rejoice in the salvation of souls among those who are not with us in all things, as I do among ourselves. I am more pleased to have them converted to God, than to mere theories. I am not bound by one sectarian shackle, but can co-operate with all who are striving to win sinners to Christ. The only true bond of union, is that which results from the baptism by one spirit into one body, and this, written creeds, or unwritten creeds, can never create, or strengthen. It is like a three-fold cord, not easily broken.

I love the coming of Jesus, believe it near, and am endeavoring to be always ready to meet him with joy.

Yours, in hope.

LETTER FROM JOHN J. PORTER.

DEAR BRO. HIMES:—The Conference held in this city at Hester-street, May 6th to 9th, will be remembered by those present as a season of great interest and profit. The brethren were of one mind. Their object was to build up one another in the most holy faith, and when one after another stated their views in relation to the cause and future operations, all appeared resolved to stand fast in the liberty of the gospel, and move forward in prosecuting the work assigned them by the Master,—that of warning the world of approaching judgments, and arousing the Church to watchfulness and prayer, in view of the speedy coming of the Lord Jesus Christ. Each one seemed girded anew for the work. And I am confident they went forth from that meeting with the blessing of God, and with firm purposes to be more faithful than ever in the good work. The field is all white, and great inducements are offered to enlist the hearty co-operation of all true laborers in the vineyard. Souls for whom Christ died, are waiting to be invited to enter the service. Though they have heard of the Saviour, they may not have had the invitation to come to him pressed upon them. They may not have been urged sufficiently and at a proper time; and some probably have concluded that no one cared for their souls. Brethren, let us to the work with new zeal, with the fullest confidence in the gospel that we preach. The true faith, and the true hope of the Church, clearly and faithfully preached, will yet arrest the attention of the sinner, and some in these last days will be led to Christ. We are now more free from distracting elements than we have been for years. And though we may not expect to be free from trials and perplexities as long as the warfare continues, yet we may now labor with more prospect of doing good—with more certainty of accomplishing something for Christ. The important changes that are taking place in the political world, together with the threatening and perplexing aspect of the religious world, particularly as it relates to Papal aggression in Europe, serves to agitate the minds of many reflecting persons; and while they are casting about them to learn if possible what the end of these things will be, it is important that the Advent believer be ready to profess his faith, and give the reason of his hope, with meekness and fear. Men are willing to listen, and many are impressed with its truth. Let us not slacken our hands, but rather let us go forth "weeping, bearing precious seed." Be careful and not sow tares instead of good seed, and in due season we shall reap, if we faint not.

Yours, in hope.

BRO. I. R. GATES writes from Rouses Point (N. Y.), May 25th, 1851:

I have been as far as this place, and had good seasons with the brethren at West Troy, Lansingburg, Fort Ann, Low Hampton, Addison, Panton, Bristol, Burlington, &c. I am quite worn down, and hoarse, but my health holds good. I have found much need of labor in all this region. I hope that my visit may, in the end, be found profitable to the brethren. Our meetings here (Rouses Point) yesterday were fully

attended, and our communion season was one of the best that I have attended for a long time. At the close of the morning service, I baptised nine persons. The cause here is in a good condition, but is in need of more to preach the word of life, Bro. Taylor, Sherwin, Bentley, Buckley, and Morgan having been called to other parts.

The brethren at Bristol and Addison wish me to request Bro. Himes to hold a Big Tent meeting with them about the first of September.

I spend about one week more with the brethren here and at Champlain. Yours, waiting, &c.

BRO. HIMES:—As we often find quotations in the "Herald," in the Hebrew and Greek languages, will you please gratify its readers by the publication of the alphabets of those languages.

J. W. DANIELS.

THE GREEK ALPHABET.

Form.	Sound.	Name.
A α	a	Alpha.
B β	b	Beta.
Γ γ	g	Gamma.
Δ δ	d	Delta.
E ε	e, short.	Epsilon.
Z ζ	z	Zeta.
H η	e, long.	Eta.
Θ θ	th	Theta.
I ι	i	Iota.
K κ	k	Kappa.
Λ λ	l	Lambda.
M μ	m	Mu.
N ν	n	Nu.
Ξ ξ	x	Xi.
Ο ο	o, short.	Omicron.
Π π	p	Pi.
Ρ ρ	r	Rho.
Σ σ	s	Sigma.
Τ τ	t	Tau.
Υ υ	u	Upsilon.
Φ φ	ph	Phi.
Χ χ	ch	Chi.
Ψ ψ	ps	Psi.
Ω ω	o, long.	Omega.

THE HEBREW ALPHABET.

Form.	Sound.	Name.
א	—t	Aw-lef.
ב, ב	v, b	Baith.
ג, ג	g	Gee-mel.
ד, ד	th, d	Daw-leth.
ה	h	Hay.
ו	v	Vauv.
ז	z	Za-yin.
ח	hh	Hhaith.
ט	t	Tait.
י	y	Yoadh.
כ, כ	kh, k	Kaf.
ל	l	Law-medh.
מ	m	Maim.
נ	n	Noon.
ס	s	Saw-mek.
ע	—t	A-yin.
פ, פ	f, p	Pay.
צ	ts	Tsaw-dhey.
ק	q	Qoaf.
ר	r	Raish.
ש, ש	s, sh	Seen, Sheen.
ת, ת	th, t	Tauv.

Obituary.



"I am the RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11: 25, 26.

EDWIN WELLS JONES died May 18, after an illness of one week, aged 15 years. Last winter he went to the grave's mouth in a hasty consumption. For several days he could not speak, except in a low whisper, and for twenty-four hours the blood was settled under his nails; but it pleased God to then raise him up, much to the surprise of all who saw him. He had become strong, and apparently healthy; still I was aware that he was in great danger of a relapse from a cold or over-exertion. It became necessary for me to fill Bro. Himes' appointment at Hartford, Conn., the Sabbath after the recent Conference in New York city. I left on Saturday. Edwin visited Greenwood Cemetery, in company with several of his school-mates, and slipped into one of the ponds with which that "city of the dead" is beautified, and wet his feet above his ankles, after which he walked home, three miles, and arrived in five minutes after the stage, which left at the same time; became exhausted, and took a severe cold, which settled upon his lungs, and formed a large abscess. The friends had kindly telegraphed me Monday morning, but I had left before it was received, to resume the business at the office, which had been suspended in my absence—Bro. Turner being absent at the time at Salem, Mass. On reaching home, I saw at once that I must part with my first-born. Everything had been done for him which could be in the circumstances. He never complained till the last extremity, and before the family were aware of the danger, it had become fully established. A skillful and attentive physician was called on Sunday afternoon, but at that time no human skill could have saved him. Had I been at home, as he slept with me, and knowing him so well, I should have detected his condition, no doubt, in time to have saved him, as I did a little before from a much greater exposure. But it was so arranged by Providence, to which I bow with solemn reverence, and, I trust, submission. The very hairs of our head are all numbered. It seemed to me to be a clear duty to go to Hartford,

* This is the form of Sigma when it ends a word.
† The distinct sounds of these letters are now lost.

and although it greatly confused and hindered my business, I submitted. Jacob believed it his duty to send Joseph to look after his brethren; and it was, notwithstanding he was betrayed and sold into slavery. Afflictions spring not out of the ground. God loved Jacob, and therefore afflicted him, but afterwards permitted him to behold his son, little less than a king. And I hope one day to see my son a king and priest, not in Egypt, but in the New Earth. His sufferings were indescribable, yet he never complained while awake, except to exclaim, "Oh!" three times, when the abscess broke, and to subsequently remark that he never before knew what it was to be sick. When asleep, his groans were fearful, but on awaking, he would smooth his brow and cease to groan. He asked, and received the prayers of all who visited him, said he could trust in Christ as his sufficient righteousness, and many such expressions.

A little more than two years since, he underwent a vast change, which continued and increased till his death.

In the time of the revival at the Advent Church in New York city, the winter before the last, he publicly professed religion, and was baptized by Bro. Turner, and for a few days appeared to be very happy; yet I have never doubted but that he experienced religion several months earlier. At length, however, I noticed with much alarm, that notwithstanding he was generally serious and trust-worthy, he had formed a love for light reading. I talked much to dissuade him from this, without fully convincing him he was wrong. He one day said he would give up such reading if I insisted upon his doing it, but that he still thought it improved his mind. I replied that my mind could never be at rest unless I could know he was convinced it was dangerous, and gave it up from conviction, and not simply from respect to parental authority. When he was sick last winter, I reminded him of this, and said to him that I had often prayed that God would either preserve him from the multiplied snares which surround the youth of this generation, or take him to himself before they should ruin him. This had a very deep effect upon his mind; and he ever after confined himself to scientific, historical, and religious reading.

I had not sent him to school but a little since '42, yet last fall he drew at the close of his first quarter in the Warren Polytechnic School of this city, the first prize for good behavior, and the second for drawing and geography.

I have not devoted the attention to him that I ought to have done, yet I think that he sleeps in Jesus. Within the last five years, four of the strongest ties which bound me to this world have been sundered, or fastened to the world to come—"When will the morning come?"

The friends here, as on former occasions, have surrounded me with a warm tide of Christian sympathy.

I. E. JONES.
Monitor and Messenger.

DIED, of consumption, at Kent, Ct., April 15th, 1851, Mrs. GRATIA MORGAN, aged 70. Formerly Mrs. Morgan was an acceptable member of the Baptist Church in Bristol, Vt., and continued her connection with that denomination until the year 1848, when she intelligently embraced the great truth of the Advent, and joined the little flock in this place in waiting for and expecting the soon coming of our absent Lord. By the blessing of God, she had reared a family of seven children, most of whom had become participators with her of the same grace: consecrating one to the ministering at the altar, and three of whom had gone before her to the grave; as had also her worthy companion, who departed this life some three years since. And for two years or more past, she had been mostly confined with that fatal disease which terminated her stay with us below, so that it may be emphatically said, "she was a woman of affliction; but no less said, 'a woman of rejoicing,' for nothing seemed to abate her ardent love, and commensurate zeal for the cause of her divine Lord. Many are the relatives and friends that mourn her departure; but we believe she sleeps in Jesus, and mourn not as those without hope; for

Hope looks beyond the bounds of time,
When what we now deplore

Shall rise in full immortal prime,
And bloom to fade no more.

P. B.

DIED, in Francetown, May 14th, of consumption, ROXANA BREWSTER, in the 43d year of her age.

For some months previous to her death, her sufferings were great, which she bore with the fortitude of a true Christian. As she felt herself to be drawing near to eternity, the strength and value of her hope was manifest. She could meet death, not only with resignation and composure, but with joy and triumph; the future had nothing dreadful, but everything was inviting her away. She had no doubts or fears; and with regard to the day of her departure, could say, with the poet, "Fly swifter round, ye wheels of time." She was a firm believer in the Advent, becoming interested in it about 1842. Since then she has kept the faith, and fell asleep in possession of that blessed hope, soon to awake to everlasting life. She wished me, before her death, to have you insert a notice in the "Herald." She was grateful to you for sending her the "Herald," which she read with deep interest. Yours, in the blessed hope,

FREDORA BENDER.

Milford (N. H.), May 26th, 1851.

ANNIVERSARY OF THE AMERICAN PEACE SOCIETY.

The Annual Address before the Society was delivered by Rev. R. W. Clark, of Hartford, Ct. He began by alluding to the inadequate means used in this cause; inadequate for the speedy removal of such a gigantic and inveterate evil as war; an evil that has from the earliest ages overshadowed all other evils. What is war? He had tried, but felt himself unable, to give any adequate definition of it. The best is that which represents it as the concentration of all crimes. It is hell organized for the widest possible wickedness and misery; the combination of

millions to perpetrate deeds of atrocity beyond the power of individuals.

After glancing at the mission of Christ at a period of general peace, the speaker announced as his theme, the proposition, *that the overthrow of the war-system is essential to the success of the various philanthropic and Christian enterprises that distinguish the present age.*

This he argued from the following considerations: 1. War wastes the resources of Christendom, and thus cripples every benevolent enterprise.

The waste of property was so enormous that in the attempt to exhibit it, figures seem to lose their functions, and language breaks down under the effort to represent it. To say nothing of the withdrawal of so many able-bodied men from the various departments of industry, the paralyzing effects of war upon trade, commerce, manufactures, and agriculture, the direct expenses alone seem sufficient to produce bankruptcy in a nation. The United States, from the adoption of the Federal Constitution to the year 1849, expended \$618,932,000 to sustain the war system, and the war debts in Europe in 1840, amounted to ten thousand millions of dollars. Where one dollar is spent to give the gospel to the heathen, three hundred and thirty-two are expended by Christendom to sustain war. With this gigantic evil, wasting and exhausting the Christian nations, preying upon the vitals of their industrial resources, how can we expect the speedy dawn of millennial glory?

In answer to the objection that a portion of this vast expenditure was necessary in order to be in a state of defence against foreign invaders, Mr. C. showed that preparation for war greatly increased the liability of a nation to suffer from war, while an absence of such preparation takes away some of the most powerful incentives to war. Allusion was made to the history of Great Britain, France, Russia, and Holland, whose great military forces have caused them to drink so deeply of the bloody cup of war; to the Roman empire, over which, for so many centuries, the war storms raged, and whose myriads of spears attracted the lightning of the tempest, and thus brought upon her own embattled hosts the ruin that she struggled to pour upon other nations.

2. *War retards Christianity, by breaking down the public conscience, and corrupting the morals of society.*

The power of one nation to bless other nations depends upon the strength of its virtues, and the purity of its morality and religion. No one can deny that the tendency of war is to destroy every virtue, deaden all sense of right, and foster every form of wickedness. It sets at defiance the principles of Christianity, and makes a complete breach over every law in the decalogue. Deeds, which, in civilized life, are accounted the foulest crimes, are among the duties. Treachery, theft, murder constitute the art. The murderer of a single fellow-being is regarded with public indignation, and his memory consigned to infamy. Though he has moved in circles of fashion, and been associated with the literary and scientific, yet he must, amid the throbbings of thousands of agonized hearts, swing from the gallows in yonder jail yard. But the murderer of thousands—he who comes wading through a sea of blood—is received with triumphal arches, illuminations, music, the applause of the multitudes. Instead of a prison, a palace is prepared for him. Such worship may be grateful to the deity of misery—to those dark spirits that revel in battles and carnage—but how does the God of heaven regard it? That is the question which concerns us, if we are not atheists. How does it bear upon the morals and piety of the Christian community?

Napoleon said that soldiers that had no vices, must be taught to contract them. Horrible doctrine! What must be the character of that system that draws its vigor and strength from human wickedness—that depends upon the vices of its supporters; supporters whose military qualities ripen as their virtues die out?

3. *The war system destroys the life of the Church, and thus weakens every Christian enterprise.* The history of Christianity demonstrates the fact that the progress of the gospel has been in proportion to the adherence of its followers to the principles of peace.

During the first three centuries after the mission of Christ, the principles of peace maintained their ascendancy in the Church, and the triumphs of the gospel were most signal and glorious. So conscientious were the early Christians in regard to war, that they preferred to suffer death rather than bear arms. At length the Church took the sword, and from that moment her power began to wane, and the way was prepared for that deluge of darkness that for 1000 years enveloped the nations of Europe. The American Church has projected and carried forward her great Christian enterprises during the period of peace that we have enjoyed, and we can expect the success of primitive times, only as we adhere to the principles of the primitive disciples.

4. *War prejudices the heathen themselves against the whole system of Christianity.*

The only knowledge that many of them have had of Christian nations, has been through their wars. Christianity, an angel of peace and love, has been presented to them as the vulture of war. It has approached them to desolate their homes, rob them of their treasures, burn their villages, and slaughter their citizens. China, particularly, has suffered from this cause, and these wars have built around her a wall of prejudice that seems almost impregnable.

The speaker proceeded to illustrate this position by a variety of portraits and startling facts, and closed by calling on Christians, as the professed followers of the Prince of Peace, to wipe this stigma from their religion, to remove this great obstruction to its spread, to the success of all philanthropic and Christian enterprises, by sustaining the cause of peace with far more liberality, energy, and zeal.

REMARKS.—War will continue to the "end of the world," and will only end in the last "great battle;" but we rejoice at the wholesome truths administered to the Church in the above sketch.

GENERAL DEPOSITORY

OF AMERICAN AND ENGLISH WORKS ON THE PROPHECIES RELATING TO THE SECOND ADVENT OF CHRIST AND THE MILLENNIUM.

WE have made arrangements with a house in London, to furnish us with all important English works on the Advent, and will endeavor to supply those desiring works of the above character at the earliest possible opportunity. Address, J. V. HIMES, Office of the "Advent Herald," No. 8 Chardon-street, Boston.

THE LADIES' WREATH.

PROSPECTUS OF THE SIXTH VOLUME.

Now is the time to subscribe. The May number commences Vol. VI. of this popular Magazine; and the publishers confidently assert, that the forthcoming volume will rival, in the beauty and elegance of its Embellishments, and the literary merit of its contents, any former volume, or any Dollar Magazine in the world!!

Each number will contain one or more fine Steel Engravings, and a beautifully colored Flower Plate. It will be printed on fine white paper, with large, clear-faced type. The best writers in the country have been engaged to enrich its pages, and no pains will be spared to make it what it assumes to be—A Model Magazine.

Our contributors.—Many of them are among the most popular writers of the day.

The Musical Department, under the control of an eminent Professor, will be enriched by original pieces from some of the ablest Composers.

Particular Notice.—Postage reduced!—On and after the 1st of July, the postage on the "Wreath," within 300 miles of the office of publication, will be one cent per number; and any distance over 300 miles, and within 1500 miles, two cents—if paid quarterly in advance.

Terms.—The subscription price of the "Ladies' Wreath" is one dollar a year—invariably in advance.

Best Terms to Clubs.—We offer to Clubs the following low terms, which are very near the cost.—Four copies for one year, to be sent to one address, \$3—Eight do. do. \$6—Fourteen do. do. \$10—Twenty do. do. \$14. Any person wishing to get up a club, will be supplied with a Specimen Number, by writing for it, and paying the postage.

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THE AMERICAN VOCALIST.

BY REV. D. H. MANSFIELD.

THE popularity of this excellent Collection of Music is sufficiently attested by the fact, that although it has been published but about one year, 19,000 copies have been printed, and it is in greater demand than ever.

It is divided into three parts, all of which are embraced in a single volume.

Part I. consists of Church Music, old and new, and contains the most valuable productions of the most distinguished Composers, ancient and modern, in all 330 Church Hymns—besides a large number of Anthems, and Select Pieces for special occasions.

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A few of the many notices received of the book are here annexed.

From Rev. G. P. Matthews, of Liberty.
I do not hesitate to give the "American Vocalist" the preference to any other Collection of Church Music extant. It deserves a place in every choir, vestry, and family in the Union.

From Rev. Samuel Souther, Belfast.
On a single opening, in the Second Part of the book, I have found on the two pages before me more true, heart-subduing harmony than I have been my fortune to find in some whole Collections, that have made quite a noise in the world.

From Henry Little, Editor of the Wesleyan Harmony.
From many I thank you for the arrangement of those sweet Melodies, to the heart of which Sacred poetry is now, for the first time, adapted. It is the best collection of Church Music I have ever seen, and it embraces the only complete collection of Vestry Music that has ever been published.

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It is just what I have been wishing to see for several years. Those old tunes—they are so good, so fraught with rich harmony, so adapted to stir the deep feelings of the heart, they constitute a priceless treasure of Sacred Song, unsurpassed by the best compositions of more modern times.

From Rev. Moses Spencer, Barnard.
I regard the "American Vocalist" as embodying the excellences of all the Music Books now known, without the pile of useless lumber many of them contain.

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This book calls up "pleasant memories." It contains a better Selection of Good Tunes, both for Public and Social Worship, than any other Collection I have ever met with. Though an entire stranger to the author, I feel grateful to him; and desire thus publicly to thank him for the important service he has rendered the cause of Sacred Music.

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It is one of the best combinations of old and new Music we have seen. Its great characteristic is, that while it is sufficiently scientific, it is full of the soul of popular music.

Published by Wm. J. REYNOLDS & Co., 24 Cornhill, Boston.—Orders for the "Vocalist" may also be sent to the office of the "Advent Herald," 8 Chardon-street. [o. 12.]

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THE ADVENT HERALD.

BOSTON, JUNE 7, 1851.

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MY SAVIOUR: or Devotional Meditations, in Prose and Verse, on the Names and Titles of the Lord Jesus Christ.—Price, 50 cts.; full gilt, 75 cts.

THE NIGHT OF WEeping: or Words for the Suffering Family of God.—By Rev. H. Bonar.—Price, 30 cts.

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THE SECOND ADVENT: NOT A PAST EVENT—A Review of Prof. Alpheus Crosby.—By F. G. Brown.—Price, 15 cts. single; \$10 per hundred.

THE PNEUMATOLOGIST.—Published monthly, by J. Litch.—\$1 per volume, in advance.

THE AMERICAN VOCALIST.—For a full description of this work, see advertisement on the preceding page.—Price, 62½ cts.

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THE BIBLE CLASS.—This is a pretty bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25 cts.

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THE BEREAN'S ASSISTANT.—Questions on the Book of Daniel: designed for Bible Students, in the Sabbath School, in the Bible Class, or at the Fireside.—Price, 10 cts.

TWO HUNDRED STORIES FOR CHILDREN.—This book, compiled by T. M. Preble, is a favorite with the little folks, and is beneficial in its tendency.—Price, 37½ cts.

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THE following estimate is independent of over 500 copies we send out weekly without pay.

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On the 15th of March, we discontinued the *Herald* to 182 persons, each owing \$4 or over, to whom we had sent bills amounting to \$734, and from whom we had heard nothing. And also to 218 free persons, to each of whom we had sent from four to seventeen volumes of the *Herald*, without hearing from them whether it was a welcome visitor, and whose accounts, if charged, would amount to \$1811—making 400 stoppages, to whom the paper has been sent to the amount of \$2,535 without pay. There are still large numbers to whom we must discontinue the *Herald*, unless we learn whether it is sufficiently prized by them to make it advisable to subject the office to the expense of sending it.

To Correspondents.

I. J. D.—None would blame me for putting up at a hotel, or anywhere else, except with those who could write or sanction the following, which I received in answer to a respectful note, written in response to a former invitation to visit Batavia when I went West:

"J. V. HIMES, Esq.—DEAR SIR:—Yours of 20th inst. was received, and in reply would say, that our brethren rather decline accepting your proposition. Very respectfully,
"E. M. SMITH."

"Batavia (N. Y.), Jun. 29th, 1851."
This note was addressed on the outside, as within, to "J. V. HIMES, Esq."—not *Elder*, but *Esq.* I received one other, from another place, still more insulting. I did not intend to expose either, but circumstances require that the above should be published.

G. SEAGER—Thank you for your kind letter; will visit Pompey, if possible, when I go to H.

To the Editor of the *Advent Herald*—SIR:—Will you have the goodness to publish Rev. 18:50.—"And upon her forehead was a name written, Mystery, Babylon the great, the mother of harlots, and abominations of the earth;"—and inform us through the "Herald" who is the mother of

harlots, and who are her daughters? Thereby oblige an inquirer after truth.

ANSWER.—The Roman hierarchy is supposed to be symbolized by the adulterous woman—a pure virgin being the symbol of the espoused church of Christ. Adultery is used throughout the Scriptures as a figure for idolatrous worship. The worship of images, and the rendering of supreme honors to the Virgin MARY, makes the Papacy an idolatrous church. She is the mother of those who rest on her bosom, and draw their spiritual food from her teachings. Consequently the harlots, of which she is the mother, are embraced in her own communion, and unite with the hierarchy in idolatrous worship.

THE PAST AND THE FUTURE.—During a year past, an unparalleled effort has been made to crush the *Advent Herald*. This effort has been made by the various parties who have been arrayed against this paper for years, in connection with some whose enmity is of more recent origin. Although the *Herald* is pursuing its legitimate course, and desires the good even of its enemies, and endeavors to treat all with proper respect, yet it is the object of hate. We should not now allude to this but for the fact, that the late "conspirators" and their sympathizers have entered into a systematic arrangement to exterminate the *Herald* from every family within their influence. There is no compromise in this war. To effect their objects, they have put in circulation a series of slanders against the conductors of the paper. A number of individuals are roaming through the country, circulating gossip, &c., to destroy the confidence of friends in the country. We warn Adventists everywhere against these "busybodies in other men's matters," and call on every friend of the cause to be on his guard.

We would take this occasion to express our thanks to our brethren generally for their continued and generous support. We would earnestly solicit them to make a new effort to replenish our subscription list, that we may be placed beyond embarrassing cares. Let each subscriber make an effort to procure one new one.

J. V. H.

A late number of the *London Record*, an Episcopal paper, contained the following paragraph:—"No less than twelve clergymen were present at the fancy dress ball which took place in Bath on Easter Monday! A person must possess an unusual portion of brass in his composition to be able to set public opinion entirely at defiance. Is this a fit time, we ask, for clergymen to mix in scenes of dissipation and gaiety? While the Jesuits are spreading over the country like locusts, and the affairs of the Church and nation are confessedly in a very unsatisfactory state, who would have expected that twelve ministers of the gospel would be seen capering among the votaries of pleasure in a ball-room, as soon as they had well escaped from the restraints of the last week in Lent! We are told that Nero fiddled while Rome was burning; and it seems scarcely less incongruous that a party of gentlemen in holy orders, should so far forget their sacred character as to join in the amusements of a fashionable watering-place immediately at the end of Passion Week, and amidst all the appalling signs of the times."

"The Story in Color"—Bunyan's Pilgrim's Progress.

We have witnessed this beautiful view, and can adopt the following notice of it by the *Literary World*:

"We take such an exhibition as that recently opened of the panoramic painting of the 'Pilgrim's Progress,' as one of the best signs of the times. Its predecessors were, with whatever other merit, all in the commonest spirit of appeal to idle curiosity, and gratification of a desire for a little everyday information with regard to the physical peculiarities of the Mississippi River, Cuba, and California. We are safe in pronouncing the entire exhibition a happy novelty, a story in color, delightfully told, and almost, if not quite, as well worth listening to in its steady flow of pictorial eloquence, as Henry Clay in the Senate Chamber, or Jenny Lind at Tripler Hall."

The scenes are presented as follows:

"Part I.—Bunyan dreaming; man in rags; evangelist points out wicket gate; slough of despond; hill of legality; wicket gate; interpreter's palace; Christian loses his burden; hill difficulty; the arbor; palace beautiful; interior; viewing the delectable mountains; arming of Christian; the departure; valley of humiliation; a fight with Apollyon; Christian receives the healing leaves; enters the valley of the shadow of death; fiend whispers blasphemy in his ear; passes through the valley; giant's cave; overtakes Faithful; they see the city of Vanity; triumphal procession; Vanity fair; gamblers' booth, &c.; the temptations; trial of Faithful; he is led out to execution.

"Part II.—By-ends, Money-love, and Fair-speech, meet the pilgrims; Demas tempts them to the silver mine; pillar of salt; river of the water of life; they lose themselves in the grounds of giant Despair; the giant seizes them; the captives; the escape; Delectable mountains; shepherds shew them the mountains; hill of error; distant view of Celestial city; fate of the apostate; enchanted land; land of Beulah; they enter the river of death.

"Part III.—representing scenes from the second part of Bunyan's work.—Mercy fainting at the wicket gate; Great Heart, with Christiana and her family, at the spring; Great Heart encourages them to enter the valley of the shadow of death; passage through the valley; land of Beulah; the messenger sent to summon Christiana; another scene in the land of Beulah; Christiana parts from her family and enters the river of death; gate of the Celestial city."

The following notice of this work of art is from the *New York Express*:

"The Panorama of the Pilgrim's Progress is undoubtedly a work of decided merit, and is as much above the ordinary standard of panoramas as Bunyan's allegory is above the ordinary standard of allegorical writings. The pencils of several of our most popular artists, of acknowledged ability, have been long and diligently engaged in perfecting it for exhibition, and the result has proved highly satisfactory to all concerned. A visit to this panorama is instructive and entertaining in a high degree. Intended to illustrate in a thorough manner Bunyan's beautiful allegory, abundant field is furnished for the display of artistic taste and composition in the scenery and incidents; in fact, a more copious field for imagination could hardly be conceived than that furnished by the Pilgrim's Progress—full of hideous monsters, angelic forms, yawning abysses, enchanting scenery, palaces, and craggy rocks—the valley of the shadow of death, in all its various parts, and the last glorious scene of the passage to eternity through the river of death."

We advise all to go and see it. Admission, 25 cts.—Doors open at 7; to commence at quarter to 8 o'clock. Descriptive catalogues, 121-2 cts.

WE have received bound volumes of the *Monitor*. Price, 50 cts. They may be had at this office, or of I. E. JONES, Brooklyn, N. Y.

DEATH OF BRO. JONES' SON.—Under the obituary head, will be found a notice from Bro. JONES of the death of his son. Give! give! has seemed to be the cry of the insatiable grave to him and his. First the wife and mother, was taken away from that affectionate circle. Then two interesting children followed, and now another has been added to the number of the departed. Himself has stood as it were on the threshold of the intermediate state; but he is spared to the surviving members of his family. His loved ones are not, however, dead. As the SAVIOUR said of LAZARUS, they only sleep, to wake when the Resurrection and the Life shall clothe them with immortality. We sympathize with him in his many trials, and trust that as his day is, so shall his strength be.

THE DEFENCE.—The new work entitled the *Defence of Elder Joshua V. Himes*, is now ready for delivery. It is a neatly bound book of 280 pages. Price, single copy, 25 cents; five copies to five persons, (to one address,) \$1. It can be sent by mail,—and after the first of July, the postage will be less. Our agents will be supplied at a discount, to sell again.

BRO. I. ADRIAN informs us that he intends to visit his friends in northern New York, Vermont, Canada East, and particularly his old fields of labor, in August and September. May the Lord set before him an open door, and give him success. Those who may wish his labors in conferences and camp-meetings, will address him at Bridgeport, Ct.

As the season is with us, when all are liable to the afflictions that follow colds seated on the throat and lungs, we should keep in mind that "AYER'S Cherry Pectoral" is the proper remedy for these diseases, and that it seldom fails to cure. We would here say, that the statement which has been made, that Dr. AYER, the proprietor of this remedy, is Mayor of Lowell, is incorrect.

THE FREE LIST TO MINISTERS.—The provision for this is not yet exhausted. If any know of those who would be pleased and profited by the perusal of the *Herald*, let them consult with them, and send on without delay.

"Letters from the Back Woods and the Adirondac. By the Rev. J. T. Headley. New York: John S. Taylor, 143 Nassau-street. 1850."

This volume, in the graphic style of the writer, vividly illustrates his own tour through the region he describes.

If any of our agents have on hand any of the *Questions on the Book of Daniel*, they will oblige us by reporting how many they have.

"CHILDREN'S ADVENT HERALD."—The June No. of this little paper is just issued. The following are its contents:—

"The Child's Prayer for a New Heart;" "Harry and his Dog; or the evils of Disobedience;" "Frank and the Alligator;" "Facts worth Remembering;" "A Song;" "A Beautiful Allegory;" "Are you ready?" "A Soft Answer turneth away Wrath;" "Anecdote of the 'Swedish Nightingale';" "A Faithful Old Horse;" "High Wages for doing Nothing;" "The Diamond;" "Scripture Questions;" "Age of Animals;" "Arabic Proverbs;" "Puzzles;" &c.

Terms: 25 cents per year. Two copies (uncut) can be sent to one place, for single postage.

SUMMARY.

In Worcester, on the 30th ult., two little boys, a son of Mr. Joseph Copp, aged five years, and a son of Mr. Solomon Hall, about the same age, were at play under the carriage manufactory of Mr. Moses T. Breck, on Union-street, and where there is a shaft extending under the street to the Union Mill opposite, and propelled by a steam engine in the latter. The Copp boy playfully undertook to stop the shaft, which was making 150 revolutions per minute. After making one trial, and finding his hands burnt by the friction, he took his apron, and throwing it round the shaft to protect his hands, was thus drawn over so as to be tightly confined to the shaft with his face towards it, and his body clinging round it. In this position he was carried round for the space of about three minutes, making not less than four hundred and fifty revolutions before the other boy could give the alarm, and have the steam shut off. The space between the shaft and the beam overhead was only fourteen inches, and less than that between the shaft and the ground beneath, the latter being worn away by the boy's body, as he turned on the shaft. The strangest thing of all is, that the little fellow, though badly bruised, is in a fair way of speedy recovery.

The "Aylesbury News" (Eng.) contains the following notice, copied from a bill posted about Drayton Parslow, Buckinghamshire, by a landowner and clergyman:—"Whereas some of my tenants on the Diggins and Henley's Piece have of late been very irregular in their attendance at church on the Sunday, so have not complied with the agreement entered into between landlord and tenant, 'That each tenant should, as often as possible, be present at Divine worship on the Lord's-day,' I give this timely notice to all whom it may concern,—That, unless I see them more regular at church than lately they have been, such persons absents themselves for the future, will be required to give up their land on Michaelmas-day next, without further notice."

An old Polish soldier died recently in the Hospital of Invalides, in Paris, in the 127th year of his age.

A violent hailstorm is reported to have passed over Dinwiddie county, Va., last week. The stones were as large as partridge's eggs, and fell in some places five inches deep. In Prince George county, the hail fell to the depth of two feet.

In London there are 20,000 journeymen tailors, of whom 14,000 earn a miserable existence by working fourteen hours a day, including Sunday. There are also in the same city 22,000 sewing women, who, on an average, make only 4 1-2d., or 9 cents a day, by working fourteen hours—not quite three-fourths of a cent per hour.

The newspapers tell us that the British Parliament, at a recent session, voted \$355,000 for the Queen's stables, and at the same session refused \$150,000 for national education.

A passenger who was on board the steamer Webster, at the time of her conflagration on the Mississippi river, relates the following interesting incidents:—"Among the many heroic acts I saw, I particularly noted the conduct of Miss C. Dill, of Dalton, O. Not seeming to regard her own safety, in the moment when all others were flying one way or another, she seized two little girls, children of a Frenchman, a passenger, and with them plunged into the water, and by her intrepidity saved them."

Judge Howe, of Wisconsin, opens his courts with prayers. The innovation suits some, and displeases others. The Winnebago Telegraph says that at a recent sitting of the circuit court in that county, some objection was raised to such ceremony, by a certain member of the bar of that county. The 'Telegraph' says that as soon as the Rev. gentleman had concluded, and before he had become seated, one of the lawyers rose, and without any preface remarks, said that as a member of that bar, he entered his protest against the innovation of opening courts with prayers.

Master Tommy Currin, a boy of fourteen, residing in Kildare, has eloped with Miss Eliza J., a girl aged thirteen, the servant girl, who managed the affair as a confidant, being between fifteen and sixteen years old. The juvenile fugitive took with her £14, belonging to her mother, and the boy and girl have proceeded to America together.

BUSINESS NOTES.

C. Green, \$4.—Have only a part of the books you ordered.
M. M. Frederick, J. D. Dixon, J. R. Morse—Sent you books the 31st by express.

Clara Hodges—Where has your paper been sent heretofore? If you will inform us, we will stop it there, and send it to Milton Falls. Yours with a dollar was received, but you did not inform us where it had been sent, and we have been unable to find it.

J. Burrows—The last two numbers will be published.
H. Tanner—Mrs. Dunlap's paper was stopped at No. 523, by order of the Postmaster, who assigned as reason, that it was refused. One or two others were stopped at the same time by that order.

D. S. Niles—Your paper has not been stopped; but as the papers have been mailed for a few weeks past by a new hand, yours may have been overlooked. We send you a few back numbers. You have paid to 505—end of last vol.

TO SEND HERALD TO POOR.

[NOTE.—We have the happiness to know, that we never refused the "Herald" to the poor. None have ever asked in vain, though of late the number has greatly increased. We thank our friends for their aid in this department.]

C. Green 2 00

APPOINTMENTS, &c.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening; otherwise, they cannot be inserted until the following week.

Big Tent and Camp-meeting in New Haven, Ct., commencing Aug. 30th, and continue a week, or longer. It is hoped this will be a general meeting of Adventists throughout this region, and that the cause of spreading the great truth of our soon coming Lord may here receive a new impetus. Let brethren come with faith and earnest prayer, that God may revive his work. Those coming from the north or south, can come by way of the Burlington and Rutland Railroad, and probably stop within fifty rods of the ground. All necessary arrangements for the accommodation of those who may come will be made, the particulars of which will be given hereafter.

Bro. A. Merrill will preach at Clintonville, Mass., June 10th; Westminster, 11th; Northfield Farms, 12th; Hinsdale, Vt., 13th; Grafton, 14th; Houghtonville, Sabbath, 15th; North Springfield, 17th; Woodstock, 18th—each (except Sabbath) at 6 p. m. His P. O. address is Holden, Mass., where he has been invited to reside and preach a part of his time.

Bro. F. H. Berick will preach in Clinton, Mass., Sabbath, June 8

The Second Advent Church in Providence, R. I., under the pastoral care of Elder L. Kimball, meet for worship three times on the Sabbath, on Tuesday and sometimes on Thursday evenings, at Second Advent (Newmarket) Hall, No. 4 High-street. Friends visiting the city are invited to call.

By order of the Church, ANTHONY PEARCE.

Advent Meetings.—If providence permit there will be an Advent meeting at the Office, C. E., to begin on Thursday, 12th of June, and continue over the Sabbath; also at Watertown, Sheffield, to begin on Wednesday, the 15th of June, and continue over the Sabbath.

In behalf of the Church, R. HUTCHINSON.

J. M. ORROCK.

APPOINTMENTS FOR HARTFORD, CT.—In the old Fourth Church, where we have met for a year past, Bro. B. Morley is expected to preach the second and third Sabbaths in June; I. Osler, the fourth and fifth Sabbaths in June; O. R. Fassett, the first and second Sabbaths in July; I. H. Shipman, the third Sabbath in July.

A. CLAPP.

Bro. I. R. Gates will preach in Clarence Monday, June 2d; Durham Flats, C. E., 3d; Watertown, (where Bro. Hutchinson may appoint,) 4th and 5th; Richmond, Vt., 6th; Derby Line, 7th and 8th; Lisbon (or Sugar Hill), Vt., from the 14th to the 16th.

Bro. I. H. Shipman will preach at Sugar Hill the second and third Sabbaths in June.

Bro. A. Sherwin will preach in Worcester the second and third Sabbaths in June.

There will be a Tent-meeting at East Andover, N. H., to commence Wednesday, June 11th, at 1 p. m., and continue over the Sabbath.

D. T. Taylor, Jr., will preach at Newton Upper Falls, Mass., on Sunday, June 15th.

Bro. D. Campbell will preach in the Powely Neighborhood, May 26th, 5 p. m.; Asa Spencer's, June 1st, 11 a. m., and at Young School, 3 p. m.; Haystack, 5th, 5 p. m.; Scrimshaw's, on the 6th, 3 p. m.—Bro. Brownson try to be present; Kitchpaw, 8th, 11 a. m.; at Bro. Lomme's, 8th, 4 p. m.; Phillips, 9th, 5 p. m.; Sidney, 10th, 5 p. m.; Smithville, 11th, 5 p. m.; Brighton, 12th, 6 p. m.—Friend Marsh see to this appointment; Colburn, 13th, 6 p. m.; Colburn, 15th, 11 a. m.; Fort Hope, 15th, 4 p. m., or as Bro. Elvins thinks best, in the afternoon; Bro. Pearce's, 16th, 6 p. m.—If convenient, I wish Bro. Pearce to send his son on the above date with conveyance to meet me at Perry's Corners, Elsworth, 12 o'clock; Bro. Jackson's, 14th; Toronto, 15th, 6 p. m.; Bro. Gregg's, 19th, 6 p. m.; Bro. Trusdell, 20th, 6 p. m.; Bro. Burrows' 22d, 10 a. m., 2 p. m., and 6 p. m.—the above will be a field meeting—Bri. Thompson and Trusdell please to be present; Father Campbell's, 24th, 6 p. m.; Nelson, 25th, 6 p. m.—I want the brethren to pray that the above meetings may be blessed of God in the salvation of souls.

D. C.

BIG TENT MEETING.—The Big Tent will be raised at South Truro, Cape Cod, Mass., one mile from Parmenter's, about one third of a mile from Atwood's new wharf, a quarter of a mile south-west of the Episcopal Chapel, and near the School House in the 18th District, on the second day of July, and meetings continue over the following Sabbath. Elders J. V. Himes, J. Litch, and others, will be present to labor. In behalf of the Committee:

I. R. GATES,
JOEL ATWOOD,
NOAH MAYO.

AGENTS FOR THE HERALD.

Albany, N. Y.—H. H. Gross, 44 *Miltonque*, Wis.—Saml. Brown, *Morrisville*, Pa.—Saml. G. Allen, *Elizabethtown*, N. Y.—W. L. Smith.

Auburn, N. Y.—H. M. Palmer. *New Bedford*, Mass.—H. V. Davis.

Buffalo, N. Y.—W. M. Palmer. *Newburyport*, "—Dea. J. Pearson, Sr., Water-street.

Brattleboro', Vt.—B. Perham. *New York City*—Wm. Tracy, 75 Delancey-street.

Cincinnati, O.—Joseph Wilson. *Philadelphia*, Pa.—J. Litch, 704 North 11th street.

Clinton, Mass.—H. R. Gray. *Portland*, Me.—Peter Johnson, 37 Summer-street.

Derby Line, Vt.—S. Foster, Jr. *Providence*, R. I.—G. R. Gladding.

Detroit, Mich.—L. A. Armstrong. *Rochester*, N. Y.—Wm. Busby.

Edinburgh, Mo.—Thos. Smith. *Salem*, Mass.—L. Osler.

Glennville, N. Y.—H. Robbins. *Toronto*, C. W.—D. Campbell.

Hallowell, Me.—I. C. Wellcome. *Wardboro', Vt.*—Ira Wyman.

Hartford, Ct.—Aaron Clapp. *Watertown*, Sheffield, C. E.—R. Lowell.

Hewellton, N. Y.—W. D. Ghoslin. *Worcester*, Ms.—D. F. Wetherbee.

Homer, N. Y.—J. L. Clapp. *Massena*, N. Y.—J. Danforth.

Lockport, N. Y.—H. Adams. *For GREAT BRITAIN AND IRELAND*—R. Robertson, Esq., No. 1, Berwick Place, Grange Road, Bermondsey, London.

Lowell, Mass.—E. H. Adams.

Lyons, N. Y.—D. Bosworth.

Massena, N. Y.—J. Danforth.

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ADVENT



HERALD

LUKE 9: 25-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VII.

BOSTON, SATURDAY, JUNE 14, 1831.

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given when money is forwarded.



"TIS I, BE NOT AFRAID."

BY MISS H. M. JOHNSON.

A bark was on the foaming sea,
The storm was raging loud and free,
The billows wildly play'd;
Deep terror fill'd each trembling frame,
When suddenly the accents came,
"Tis I, be not afraid."

A martyr stood with languid air,
He saw the stake, the fetters there,—
The fagots all array'd;
But though such darkness reigned around,
He caught the sweet, the cheering sound,
"Tis I, be not afraid."

A weary pilgrim roam'd alone:
For him was breath'd no friendly tone,
No friendly hand brought aid;
But through the gloom so dark and drear,
A gentle whisper reach'd his ear,
"Tis I, be not afraid."

A mother knelt in anguish wild,
Beside a loved but dying child,
And tears in torrents stray'd;
A soothing voice breath'd to her heart,
In tones which bade each woe depart,
"Tis I, be not afraid."

Upon a bed of pain and death,
A Christian faintly drew his breath,
With spirit half dismay'd;
He heard a soft, a tender voice,
It caus'd that spirit to rejoice,
"Tis I, be not afraid."

A penitent, with streaming eye,
Raised up to heaven his doleful cry,
And fervently he pray'd;
A brilliant light around him shone,
And with it came a heavenly tone—
"Tis I, be not afraid."

And when the trump from yonder skies,
Shall bid the sleeping dead arise,
When suns and stars shall fade;
When thunders roar, and mountains fall,
The saints shall hear above them all,
"Tis I, be not afraid."

Translation of Zephaniah.

BY PROF. N. N. WHITING.

The first verse of this prophecy shows that Zephaniah lived in the reign of Josiah king of Judah, or between the year B. C. 638 and B. C. 608. Beyond this fact, and his pedigree, through four generations, (which is found in the same verse,) we know nothing of his history. The traditionary notices of the prophet furnished by Epiphanius and Jerome, are of no authority. Like the other prophetic writings, the use of a poetic style, and occasionally great conciseness, renders a few passages in this book obscure. These prophecies, like many others in the Old Testament Scriptures, may very probably have been sufficiently plain to those who spoke in Hebrew, and were familiar with a state of society, and with institutions, and modes of thought and action, widely remote from anything which is now found in the West.

N. N. WHITING.

[CHAPTER I.]

1 THE word of Jehovah, which came to Zephaniah, the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah. I will entirely destroy all from the face of the ground, saith Jehovah. I will destroy man and beast; I will destroy the birds of the sky, and the fishes of the sea; and the incitements to sin with the wicked; and I will cut off man from the face of the ground, saith Jehovah. I will also stretch my hand over Judah, and over all the inhabitants of Jerusalem; and I will cut off from this place the remnant of Baal, and the name of the idol-priests with the other priests; and those who worship the host of heaven on the house-tops; and those who worship and swear by Jehovah, and swear by their king; and those who have turned back from Jehovah; and those who have not sought Jehovah, nor inquired

7 for him. Be silent before the Lord Jehovah! because a day of Jehovah is near; because he hath made a sacrifice ready, he hath prepared his invited ones. And it will come to pass in the day of the sacrifice of Jehovah, that I will furnish the princes and the sons of the king, and all clothed in foreign garments. And in that day I will furnish all, who leap over the threshold and fill their master's houses with violence and fraud. And in that day, saith Jehovah, there will be a sound of an outcry from the fish-gate, and a shrieking from the second part of the city, and a loud crushing from the hills. Shriek! inhabitants of Maktesh, for all the merchants are destroyed; all those laden with silver are cut off. And it will come to pass in that day, that I will search Jerusalem with lamps, and I will punish the men who are settled on their lees, who say in their heart, Jehovah will not do good, nor will he do evil. Then their wealth will be a booty, and their houses a desolation; they will also build houses, and not inhabit them; they will also plant vineyards, and not drink the wine of them. A great day of Jehovah is near, near and very speedy; the voice of the day of Jehovah is bitter, the mighty man will shout then. 15 That is a day of wrath, a day of distress and anguish, a day of desolation and ruin, a day of darkness and gloom, a day of clouds and deep darkness, a day of the trumpet and war-shout against the fortified cities, and against the lofty towers. And I will distress men so that they will walk like the blind, because they have sinned against Jehovah; and their blood will be poured out like dust, and their flesh will be like manure. 18 Surely their silver—surely their gold cannot deliver them in the day of the wrath of Jehovah, but by the fire of his indignation all the land will be devoured, for certainly he will ruin and suddenly destroy all the inhabitants of the land.

NOTES.

VERSE 4—"Idol-priests." The Hebrew word "Chemarim" (the plural of Chomer,) occurs in 2 Kings 23:5, and is properly rendered, "idolatrious priests." It is also found in Hos. 10:5, and rendered "priests." Its appropriate application was to priests, who served idols. The other class named priests in this verse, were those of the house of Aaron, who had fallen into idolatry.

V. 8—"Foreign garments." This is, probably, an allusion to the luxurious habits of the wealthy, who, like those of that class in later times, affect the dress and manners of foreigners.

V. 9—"Leap over the threshold." Travellers in the East remark, that it is common with Turkish horsemen to ride into houses which they intend to plunder.

V. 14—"A great day of Jehovah." An examination of the context, as well as of similar phraseology in other portions of the Scriptures, shews that the phrase, "day of the Lord," (Jehovah,) does not necessarily refer to the judgment-day. The periods when signal displays of divine justice are made, are termed days of the Lord. In all cases, a correct interpretation will not be made, if the context, or subject matter, is neglected.

Prospects of Europe.

FROM THE LONDON "UNITED SERVICE MAGAZINE."

(Continued from our last.)

The quarrel of the Pope with Great Britain will in many ways promote the cause of revolution. Numbers of our countrymen in Italy, whom the long slumbers of the Vatican had lulled into a false security, and who thought that a dying faith could not be dangerous, at least, beyond the range of its own actual influence, will now be induced to extend their sympathy to the Protestant party in the Peninsula, which is every day acquiring fresh power, and allying itself, as might naturally be expected, with democracy. Such Italians as have travelled into foreign countries were already perhaps convinced that complete civil liberty is irreconcilable with the recognition of an infallible Pope. All priests are suspected of a leaning towards despotism; but where the sacerdotal order is compelled by its very institution to yield implicit obedience to a chief or a limited senate, while it exacts the same obedience from Italy, it is plain that it must be inimical to popular

liberty. This truth is now acknowledged not only in the Papal States and in Tuscany, but even in the kingdom of the two Sicilies, and northwards to the very foot of the Alps.

We in consequence behold an extraordinary phenomenon developing itself in that part of Europe; we allude to the action of two propagandas; the one aiming at subjugating the mind of Christendom by the tenets of a superstition long supposed to be on the eve of extinction, the other attacking that very superstition in the place of its birth and greatest strength, and gaining astonishing victories over it daily. It may be well doubted, therefore, whether the triumphs of the reform Church in Italy be not more than an equivalent for the acquisitions made by Romanism in England. It is no doubt pretended that among our nobility and gentry there has been lately a startling secession from Protestantism. We, in the first place, however, doubt the fact; but, even supposing it to be genuine, there is no difficulty in accounting for it. Those classes of persons were never remarkable for knowledge, and least of all are they so at present. Their reading is confined to fictions, often of the most flimsy quality, in which the institutions of Romanism, especially those of the monastic orders, are sought to be invested with a romantic interest well calculated to produce an impression on feeble and effeminate minds.

It is not out of such materials as these that the new converts are fabricated in Italy. There the true signification of religion is beginning to be felt. People perceive that the welfare of mankind depends upon it, not in the next world only, but even in this, where to think correctly of spiritual things is the best and surest guarantee for thinking correctly of things temporal and political. The proselytes made by Protestantism in Italy are consequently prepared to convert their creed into an instrument for effecting the deliverance of their country. They behold in it the symbol of democracy, and cling to it with impassioned hope and earnestness. To them Christianity is not a mere assemblage of dogmas and formulas, but a living spirit, pervading the whole mind, and communicating itself with enthusiasm from one man to another. In this fact we may be said to discover the true character of the coming struggle in Europe, where the ancient forms of religion will ally themselves with dynasties, with privileged orders, and with whatever else is antiquated and decrepit, while the youthful genius of Protestantism, awakened to all its vitality by the excitement of contest, will become the soul of the popular cause, and insure its inevitable victory. At the same time it is not to be denied that Romanism does not mean to yield up its predominance over the world without a struggle. On the contrary, it is putting in practice all its arts, all its machinery, all its power over the minds and consciences of men, to give efficacy to despotism, temporal and spiritual. It is represented in Germany by Austria, which, through a variety of accidental circumstances, exercises an unquestionable ascendancy over the entire confederation. The fortunes of Protestantism, which appear to depend on the influence of Prussia, are just now accordingly somewhat on the wane in that part of Christendom. Nor can this be matter of surprise. Checked in the career of freedom, and forced back into the shackles of the old monarchy, Prussia is in a state of paralysis, though every day's intelligence convinces us that her weakness and inaction are but transitory.

The real object of the Dresden Conferences was not from the first attempted to be concealed. The princes who conspired there, through their agents and representatives, avowed, without circumlocution, that they desired to extinguish the flame of liberty in Germany, merely substituting for the proper term a vituperative phrase which they regard as perfectly synonymous. Where governments are established on just principles, and carried on by prudent and upright statesmen, their interest becomes identical with that of the people, and they are consequently always anxious to promote reform, not

only as a safeguard against disaffection, but as a necessary part of the action of all healthful institutions. In Germany, on the contrary, we behold the sovereigns arraying themselves against all national improvement. Freedom they think mischievous; and if, in some few cases, they have apparently favored the education of the people, it has been through ignorance, or in the hope of being able to corrupt knowledge at its source.

At present, therefore, they stand committed to the ancient policy which sets up two interests in a country—the interest of the governors, and the interest of the governed—opposed to each other, so as to be perfectly incompatible. Such being the case, who can doubt the ultimate result? Nations cannot be destroyed, though for a while they may be oppressed, and kept in tutelage. Even the admirers of the ancient order of things begin to regard with uneasiness the prospects of legitimacy in Germany. They observe that Austria is in its nature a sedentary power, whose safety consists in the preservation of the *status quo*. What its government is now doing, or unquestionably projecting, is accordingly well calculated to inspire its friends with alarm. It is becoming aggressive on all sides; exciting jealousy, apprehension, distrust, and consequently calling into existence innumerable sources of hostility.

Besides, the population subjected to its rule not having been kept, as heretofore, entirely in the dark, are beginning to perceive that they are condemned to poverty, to social degradation, to immorality and crime, in order that a set of court minions, with high-sounding titles, may flaunt about the world in splendor. Literature has at least done this for Christendom, that wherever it penetrates, it inflicts a wound on arbitrary power which must sooner or later prove fatal. The Austrian cabinet knows this well, and therefore regards books and journals as its worst enemies. But the total suppression of them, even under the most iron despotism, is now an impossibility; for where there exists a craving for knowledge, and the excitement of political investigation, men will be found to supply the means of satisfying these desires, even at the hazard of their lives. The imperial government, no doubt, does well to invest all its movements with secrecy, that it may elude the scrutiny of the public; but the example it thus sets the various populations under its sway, is not thrown away upon them. They also in their turn practise secrecy; and it is well known that nothing at this moment causes so much dismay to Prince Schwartzberg and his master, as the consciousness that they are treading on a volcanic crust, whose thinness and fragility they cannot estimate, which conceals from them the boiling lava of conspiracy below. Secret societies exist throughout the empire, more especially in the Italian provinces; and misfortune and calamity have proved such excellent teachers, that the most perfect system of espionage in the world no longer suffices to penetrate into the popular designs. The spies and the conspirators stand face to face in the streets, press against each other in the theatres, and sometimes with the strange metamorphosis of hypocrisy, kneel side by side in their churches. Meanwhile, like so many Catilines, they are marking each other out for destruction, and longing for the hour that shall give the signal to fall on.

Nevertheless, the Austrian cabinet, relying on the prestige of antiquity, on the multiplied resources of Catholicism, which lies like a nightmare on the minds of its subjects, on its spies, emissaries, agents, and, above all, on its prodigious army, persists in braving the revolutionary principle, which it seeks to trample out by violence. The activity of its diplomacy is unceasing and universal. It regards no means as too vast or too trivial to be employed in furthering its object. During our late ministerial crisis, its hopes of converting Great Britain into a tool for furthering its profligate aggrandizement were more than once kindled. Lord Palmerston it hates, because, while faithfully providing for the interests of his country, he has more

than once been necessarily instrumental in humbling the German Kaiser. From the person who was regarded as his probable successor it had, on the contrary, everything to hope, remembering the mysterious affair of the Banderas, the polite compliances of the post-office, and the dark and crooked maxims by which his policy has been notoriously guided. This leads us to say a few words on a fact difficult of proof, but not difficult of belief, since it harmonizes perfectly with all the circumstances of contemporary history; we allude to the conspiracy carried on by numerous persons of all classes for the purpose of rendering the British Foreign Office a sort of secret auction-room, in which to dispose of the liberties of Europe. To accomplish this grand purpose, it was felt to be necessary to oust its present occupant, whose character and political opinions render him the uncompromising adversary of all forms of despotism. With all the means employed to bring about his downfall, it is impossible we should be acquainted; but we know this, that there is not a capital city in Europe which does not swarm with emissaries in the pay of autocrats, kings, and emperors, whose sole business it is to destroy Lord Palmerston's influence by every conceivable modification of calumny. In our own country, prejudices against him have been so industriously diffused, that they have at length found admittance into places which ought to be inaccessible to them; and some of those who were once his best and staunchest friends, are beginning to waver, and to think of consulting their own interest by abandoning him. But among statesmen it is not every one who can afford to lose his character, and the act of seceding in ministerial combinations from so distinguished a politician and diplomatist, who has effected so much good for the country; who has raised its character abroad; who has impressed foreigners with a salutary fear of its energy; and who, by adhering steadfastly to an honest course, has sought to bring honesty into fashion among courtiers—to desert such a man, we say, would be an act of perfidy on which few, with the consequences before their eyes, would venture. However, it is not the less certain that a plot of the kind we describe exists. Its influence has even penetrated into many of the public journals, which, probably not knowing whose cat's-paws they were, have, at various times, done the work of the conspirators.

Having failed in its object, Austria now affects to rejoice at the restoration of the whigs to office. Besides, it does not think it altogether impracticable, considering what it has accomplished already, to reconcile this event with the ultimate furtherance of its designs, by bringing about changes in our cabinet which we know to be contemplated near home. But it should not lose sight of some features in the aspect of Europe which certainly bode it no good. France, torn within by dissensions, has yet lost nothing of its power of external action; neither has it ceased carrying on that propaganda of opinion which is far more terrible to its neighbors even than its arms. In the *Banquet des Egaux* that lately took place in London, there were several Austrian subjects, Germans, Italians, Magyars; and it may be inferred from various circumstances that the ideas uppermost in their minds were only so many echoes of the doctrines which pervade society throughout Germany. Had reform been suffered to proceed in that country, in a peaceful, beneficent way, there would have been no danger of revolutions, because men always prefer obtaining their ends with safety to running extreme risks in their attainment. The German princes would not tolerate rational theories of freedom, and will therefore have to combat against other theories, which they may not succeed in suppressing. The members of the new school of politics, whose minds are sharpened as well as exasperated by the persecutions to which they are exposed, now desire chiefly to pursue a destructive course, which they call clearing away the rubbish from the spot on which they hereafter intend, or at least hope, to erect a durable edifice. All sorts of doctrines, therefore, whether true or erroneous, salutary or mischievous, are put into circulation for the purpose of bringing down the system against which they are waging war. Exactness of thought is not their aim. It is not enough for them that the notions they put forward are distasteful to their persecutors, who will accordingly have to contend not against reasoning antagonists who would eschew hopeless undertakings, but against men blinded and rendered reckless by despair, to whom life and death have become indifferent, and who expect no other satisfaction in this world than that of dragging down along with them their enemies to perdition.—(To be continued.)

The Being, Unchangeable.

With many every thing is change. In no respect can it be said of man, that even in one particular he continues the same from first to

last. His body is continually shifting its material properties and individual appearance; his soul perpetually undergoing alteration of thought and emotion. His home, his family, his friends, the very earth on which he treads, the very atmosphere he breathes, are alike subject to the immutable law of endless mutability. Yet is there One, and only One, whose being and attributes present a picture the exact reverse of all this. And while every individual object of the animate and inanimate world here below, is in truth as the morning cloud and the early dew, varying always, and as quickly passing away, He who dwells above, "The Father of Lights," stands almighty and unequalled in his matchless prerogative of immutable perfection. Mortal creatures are subject to a thousand diversities; but uncreated immortality is without variation or shadow of turning. What God is in himself, such are also the decrees of his justice. What he says once, he says always; and whether it be a warning or encouragement, reproof or consolation, the promises of his grace and love, or the threatenings of his righteous indignation, what he ordained at the first he will maintain firm and inviolate to the last. This is a truth important in itself, but rendered doubly important, as bearing so essentially upon the principles and practice of the human race. Though man changeth, his Maker changeth not: and by this fact—the immutability of Jehovah—the conviction is forced upon every reflecting mind, that although we may vary our ideas, feelings, and hopes in every other matter, there is yet one thing by which it is needful for our everlasting happiness that we hold resolute unto the end. We may shift our systems of study again and again, to others more and more enticing; we may alter as circumstances require, the entire train of our preconceived opinions on any branch of mere worldly knowledge; we may, we must suffer externally the marks of change upon our faces and persons, from the hand of unsparring time; we may be driven like mariners, toiling on a long precarious voyage through a thousand diversities of outward condition; but always, in one respect, if we are Christians of an evangelical faith and practice, our hearts must remain intrinsically the same. Our duty to God and to our neighbor, our profession, is no feather to be blown about by the wind, nor any vapor to shift its form, and its color, nor fragile flower to grow up in the morning, and be cut down and perish ere the night. No. It is a sure, a solid, an unflinching reality; and as its author liveth and altereth never, so his truth must dwell deep and unshaken, and unspotted, in our souls. It was in allusion to what is man's chief duty, that the Saviour said, "Seek ye first the kingdom of God and his righteousness," and in reference to what should also be our last aim, "He that endureth to the end shall be saved." Godliness, and the various attainments to which its spirit progressively leads, ought to form the theme of all our earliest and all our latest ambition, the first object for which we spend the hopeful energies of our youth; the last source of comfort to which we cling amid the solitude and deprivations of age.—Heaven is eternal, love is unceasing, power is all-sufficient, salvation is forever. Be we then without variableness, even as our Father in heaven is without variableness. Be we "steadfast, unmoveable, always abounding in the work of the Lord."

Protestant Churchman.

Mothers and Daughters of the Bible.

BATHSHEBA.

There is a sound of revelry by night in the house of the forest of Lebanon, and the beauty and bravery of Israel are gathered in the presence of their lord, to congratulate him upon the birth of a son that they name the future heir to his throne. Softly, as from a sky, a thousand lamps are shining from urns of alabaster or shaded hyaline, from cups of amethyst and orbs of chrysolite or carbuncle. Music is there with her voluptuous swell, from harps and charming pipes, and every instrument of breath or fret of golden wires. The dance whirls of innumerable feet in maze upon maze, like the whirl of stars about the pale-eyed moon in a summer's night; and the voice of song ascends pure and sweet, like a stream of rich distilled perfumes from beds of roses and islands of cinnamon in the sea of Araby the blest. The wine cup too is there, and the jocund laugh, and the lively jest, where wit and music, mirth and delicious cates, are mingled in a sea of delight till the stars fade and the grey dawn begins to streak the east with first rays of approaching morn. Pale as the Damascene rose, and beautiful as the large-eyed Houris, sits the newly-wedded bride and mother upon an equal throne at the right hand of her lord, and receives the courtly homage of a thousand lords with their princely dames. With late night comes the venerable seer, unbidden but ever welcome, into the crowded hall. At his presence the sounds of revelry are hushed—for great is the love and the veneration of Nathan among all that throng the court of Sion, and he has been always old

in the memory of grey-haired men, always beloved alike by the young and the aged for his gentle spirit and divine songs.

With prelusive touch he runs his skilful fingers over the chords of his seven-stringed lyre; then sings of battles and miracles in "parables and dark sayings of old;" the punishments of Egypt, the passage of the sea, the march through the desert, with clouds of fire, and manna, and miraculous waters flowing from burning rocks, and all the way whereby the Most High led their fathers until the day when he chose the son of Jesse, and brought him forth from following the pasturage of flocks to be the shepherd of Israel, that he might "feed them according to the integrity of his heart, and guide them by the skilfulness of his hands."

The song changes to a solemn and troubled air, as some grand heroic symphony, when Beethoven plays, gives place to a funeral march and the sight of a newly-made grave. He sings of a lowly thatched cottage under the shade of an ancient olive, in a lonely field by the side of a forest far from cities and the crowded ways of public resort. A purling brook runs by from its crystal spring, and winds among slender grass through the distant vales. The chaste wife, brown with toil beneath the hot sun, prepares a frugal meal of bread and flesh and savory herbs for her husband, against his return from the field at noon, when his playful children come about him with mirth and laughter, and climb his knees or hang upon his lips. A pet lamb is his earthly all; that follows him wherever he goes, or runs with joy to meet him at his return to his humble home. She has grown up with his children; she eats of his own food and drinks from his own cup; and when he lies down to sleep on his pallet of straw, she comes to nestle in his bosom like a daughter, and sleeps in his arms like an affectionate child.

Alas! oppression finds its way to that peaceful retreat! A certain rich man sits first in the gate of judgment and highest in the synagogue of worship, pays ample tithes of abundant flocks and herds and fruits of his spacious fields, and thrice yearly comes to the Tabernacle of Sion with choice offerings for the altar, and, standing before the whole multitude, returns thanks to God that he is not like other men—extortioners, unjust, unholy, or profane. But, when a stranger comes to ask his hospitality for a night, he will take nothing of his own abundance for his entertainment, and the poor man's lamb is haled away by force, to be served up in a banquet to the wayfarer, without pity and without recompense; and it is well if the sorrowing cottager escapes without blows and wounds to the hazarding of his life.

The experienced old minstrel notes with what passions his song affects his auditory, and perceives how many eyes grow moist and how many bosoms swell with uncontrolled pity as his strain proceeds. The king, more than all others, shows with what interest he regards the narrative, (for he conceals more ill than others what emotions rise in his manly soul,) and how he sets himself to ward off the application that he suspects to lie at the bottom of this plaintive allegory—exclaiming, with ready and half-feigned anger, that he would have to prove his own exemption from a like charge: "As the Lord giveth, the man that hath done this thing shall surely die; and he shall restore the lamb fourfold because he did this thing, and because he showed no pity!"

But, the covering is too flimsy to delude the most superficial, and his beautiful Bathsheba can scarcely refrain from sinking into a swoon under the terrible qualms that begin to come over her spirit like avenging ghosts; and she finds that sin, though it may be sweet to a depraved taste in its commission, yet in the end will "bite like a serpent and sting like an adder." The prophet, now that he has drawn from the royal offender his own sentence, drops the allegory, and continues the sad improvisation in plain words,—"Thou art the man!—Thus saith the Lord God of Israel, 'I anointed thee king over Israel, and I delivered thee out of the hand of Saul; and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things. Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? Thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith the Lord, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbor, and he shall lie with thy wives in the sight of this sun: for thou didst it secretly; but I will do this thing before all Israel, and before the sun.'"

The monarch is struck dumb and not angry at this terrible rebuke. He can only exclaim,

"I have sinned against the Lord." But the Gospel is preached not to torment men before their time, nor to reproach them for their misdeeds, but to declare sin forgiven to all that receive it in its freeness; leaving the incorrigible and perverse to rue their contempt in another world, when they will revile themselves far beyond the worst that man or angel can do in the dialect of men. God has sent his prophet to move the king to repentance—and when this is effected, he has only to say, "Jehovah hath also put away thy sin; thou shalt not die."—David now commands his "Miserere" to be sung—and it will be sung till the end of time. He is forgiven, and he may sing also, "Blessed is the man whose sin is covered." But though this be so, there may be direful consequences to be rued by the offender during the present life; and David must not hope entirely to escape. The prophet therefore proceeds and adds, "Howbeit because by this deed thou hast given great occasion to the enemies of Jehovah to blaspheme, the child also that is born to thee shall surely die." The offspring of his crime cannot become his heir, but must be removed. Ah! vainly may the too fond father now fast and pray, and afflict his soul with weeping; for the decree cannot change. His child is taken away from the evil to come, and is in peace among the countless multitudes of his equals that God has loved and removed out of this dangerous life, to make them heirs of infinite grace; saved from the penal consequences of their fathers' offences, and reserved to the joys of the beatific vision. Hence the afflicted father consoles himself in his loss, because the time is not far when he shall find him again in the spirit-world, and nothing shall separate them to all eternity. "I shall go to him, but he shall not return to me."

Now too may the penitent queen receive comfort and forgiveness, and become the mother to her Solomon—that paragon of wisdom and of weakness that the world still admire and despise beyond aught else that ever was great in the midst of enormous errors. Now also shall Bathsheba learn what dangers and what miseries attend the state of royalty, and what those terrible words import when it is said, "The sword shall never depart from thine house."—The soul sickens at the recital of what follows. Tamar the beautiful is outraged, violated, and openly disgraced, by her half-brother, whose death soon pays the forfeit of his crimes. Absalom, resolved to be beforehand with the young heir, and set up the superior claims of the son of a princess and grandson of a king against the pretences of this plebeian stock, raises a rebellion against his father, and draws all Israel after him in a war of parricide.

Ah! now may Bathsheba rue her dangerous elevation, when she must seek safety for her infant son in flight and exile, whose end no mortal sagacity can foresee! The king will not risk the defences of the city against superior numbers, nor peril the lives of its inhabitants by remaining within the walls he has reared for himself. With a handful of faithful retainers he leaves his palace and all his wealth for a home in the desert. Down the steep descent of Sion they move with hasty steps; cross over the stream of gulfy Kedron; and sweep, as they ascend with bare feet, the steep slopes of Olivet by Gethsemane. Upon the shaded summit stands an altar, and they rest until they offer there a bullock whole in the flames.—Thence they hold on their painful way, and come to Bahurim, where a fanatic of Saul's descent shows his magnanimity by cursing the royal exile—who will not stop to behold his insolence punished with stripes or a just death. In haste they pass over Jordan while it is night, and they hear deep call to deep at the noise of his cataracts; then they hasten to find refuge in "the land of Jordan and of the Hermonites, and the hill-fortress of Mizar."

Now indeed may a sword enter into their souls when they hear the curses of their foes and the reproaches of fools; but the king is also a prophet, and sings, "Whence art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I will ever praise him, who is the health of my countenance and my God." Abithophel, his old and tried counsellor, devises ruin against him; but the young Oriental is so taken up with the magnificence of the Archite's project, that he waits to gather all Israel together, for the sake of crushing the handful of heroes and veterans still remaining faithful about their lawful king, and thus gives him time to rally his exhausted forces for battle where skill and bravery may outdo mere force and numbers. Abithophel is wise to hang himself, for he knows all is lost before the war is fairly begun.

Myriads upon myriads come pouring in from all the land, and Absalom soon finds himself at the head of armies outnumbering those that fell before Gibeon when "the sun and moon stood still in their habitation," and could not set from the sight of slaughter for the space of a whole day. They gather in the forest of Ephraim, and draw up their unwieldy phalanx in order of battle, showing their files immense in

depth, and spread from sky to sky, bristling of arms that cowards only fear; while night at hand the royal forces form in triple phalanx and spread over the plain, few in number but skilful in war, and courageous as lions. Not long they stand and gaze, but with outrageous noise and shouts that rend heaven's concave, come to battle, where no quarter is asked or given. Earth trembles beneath their tread.—As a storm of whirlwinds and mingled thunder rages to uproot the mountain oaks and rend both rocks and hills—as flames of fire that roll over city and tower and forest—or as a thousand waves that foam upon the shore, to pass their sandy barrier and lay waste the land of some sea-girt isle—so loud, so vast, so threatening the hosts of the rebel prince come to battle with the armory of David, that stand immutable as as rocks or the everlasting hills. Myriads of swords clash upon the bossy shields, and over their heads a storm of winged arrows darkens the sun, that either host contends beneath a hazardous shade. A thousand chariots of hooks with a sound like the sea, roll upon their dreadful axles. Ten thousand war-steeds neigh defiance to the trumpet, and trample whole squadrons upon the dusty plain. Blood flows in rivers, and the carcasses of men and steeds mingle with the wrecks of chariots and shivered arms strewn over the fields.

At length the regicidal crew, wearied with slaughter, turn their backs cowardly to flight. Now rise tumults and horrors and panic fears, and utter confusion among them, and the sword of every man is against his fellow. Over heaps of shields and helms and helmeted heads, over horses and chariots piled in disarray, their pale and doomed hosts roll in vain. Their arrows fall from their hands with their bows and spears, and their shields are thrown away. With clamors and curses and mutual wounds, they climb over heaps of slain, and wade through seas of blood.

The sun is ready to sink below the sea, hastening to escape the sight of blood; and the moist-eyed moon looks forth from the east, half-robed in clouds, and pale as if with approaching death. But no less terrible upon the broken rear of their foes the faithful armies hang, and their shouts of insult and victory rend the sky. At length they cease with the approach of night, and leave large space between their phalanx and the fainting bands of the fugitives. The Most High bares his red arm from heaven, and hurls down again his thunders and blasting hail in a whirlwind that uproots the ancient oaks, and prostrates with a crash whole forests at once upon the foe. In hosts they perish, and encumber hill and plain with their multitudes, now left to be torn by wild beasts and all birds of rapine. The rivers swell and choke with their dead bodies, that scarcely they find their way to pass into the sea, and Jordan rolls above his tallest banks with blood and water, or foams gory down his thousand cataracts to redden the Asphaltic pool with heaps of slaughter upon his dangerous shores.

The miserable parricide is caught by his dainty hair in the boughs of a spreading oak, and hangs like another Judas suspended betwixt the heavens and the earth, ready to be slain by any one that shall find him; nor shall it be long ere Zeruiah's son shall transfix the traitor through his impious heart.

But, the troubles of David's house are not ended. Scarcely has he returned to Sion and restored his contested throne in its ancient place, when a sedition arises concerning the peace, and another civil war rages through the land; but it is soon quelled in the death of its leader at Abel. Three years of famine come over the nation for the murder of the men of Gibeon by Saul, and seven of his sons must bleed under the hands of the executioner before it can cease. The Philistine impudence raises new wars fatal to Jesse's son. Then follows the census of the tribes—for which seventy thousand of the sons of Israel must perish beneath the blows of a destroying angel. Alas! poor Bathsheba, shall there be no end? Hard is her lot, that, like another Helen, by her fatal charms, has involved the nation in a labyrinth of woes.—Scarce has the smoke of fed beasts dispersed from the altar in Moriah, before another sedition arises in her own family, and the son of Haggith lifts up a standard against her Solomon. The high-priest and many of the great lords, whom the intrigues of Absalom could not move, are in the plot, and nothing remains but the executioner's block and the gibbet for herself and her son, with all his adherents.

But this storm shall blow over also, and carry with it the confederates of the usurper.—Zadok the priest and Nathan the prophet, and Benaiah the son of Jehoiada, with the men of war, anoint Solomon king; and long-afflicted Bathsheba finds in her latter days the quiet that she has sought in vain since she relinquished the retirement of her private mansion to be the star of the royal harem. She lives to behold her son the most magnificent and glorious monarch that ever sat upon a throne; and at last, full of years and of honors, lays down her beautiful form to rest in the quiet of the grave.

Ah! who shall relate what kings shall rise and fall, what virtues or what crimes shall mark their lives, and what glory or infamy awaits them in the opinion of mankind, as they live their brief day, and each come in turn to lie down and sleep by her side as the mother of all? Her son shall turn idolist, and her grandson prove a fool—under whose stupid misrule Jeroboam shall draw away ten tribes from the house of David, and set up their golden calves in Bethel and in Dan, until the Assyrians lead them away to a returnless captivity beyond Euphrates. The terrible Sesonchis shall come also to avenge the wrong of his sister, the imperial daughter of Pharaoh, against the son of Naamah, the Ammonitish devotee to absurd Chemosh, and plunder the treasures of Sion and the Temple, for the honor of the brutish gods by the Nile. Few indeed shall be the heirs of her line that will fear God, though they shall know when Elias ascends the heavens in a whirlwind, and a lawless match with the daughter of Jezebel shall make the streets of Jerusalem run with blood through centuries of tyranny. But none of these things move the daughter of Eliam. Herself repentant and forgiven, and filled with joy of the beatific vision, she sits innocent of their wrongs, and congratulates the race that shall live when Messiah comes to quiet the earth in the last days.

The Ladies' Keepsake.

The Trial of Antichrist.

(Continued from our last.)

The Proceedings at a Special Commission, held at the Sessions House of Truth; in order to the Trial of Antichrist, for High Treason against His Most Sacred Majesty, King of Heaven and Earth.

"The Oath of Secrecy of the Jesuits.

"I do renounce and disown my allegiances due to any heretical king, prince, or state, named Protestant, or obedience to any of their inferior magistrates or officers. I do further declare, that the doctrine of the Church of England, of the Calvinists, Huguenots, and of others of the name Protestants, to be damnable, and they themselves are damned, and to be damned, that will not forsake the same. I do further declare, that I will help, assist, and advise all or any of his Holiness' agents in any place wherever I shall be, in England, Scotland, and Ireland, or in any other territory or kingdom I shall come to, and do my utmost to extirpate the heretical Protestants' doctrine, and to destroy all their pretended powers, regal or otherwise. I do further promise and declare, that notwithstanding I am dispensed with, to assume any religion heretical, for the propagation of the mother church's interest, to keep secret and private all her agents' counsels, from time to time, as they entrust me, and not to divulge, directly or indirectly, by word, writing or circumstance whatsoever: but to execute all that shall be proposed, given in charge, or discovered unto me, by you my ghostly father, or any of this sacred convent."

Q.—Does this oath recognize a foreign civil government, at the head of which is the prisoner at the bar, and do not those who take it, swear fidelity to him in opposition to every other government?

A.—So I should construe it, according to the obvious meaning of the language used.

Q.—Do not the bishops and priests take the same oath they have always taken during the reigns of the different sovereigns whose testimony has been given in this court, and has this no political bearing?

A.—I confess since I heard Henry IV. testify, that Pope Gregory VII., as *Prince over all Nations*, absolved his subjects from their oath of allegiance to him as their lawful sovereign, and did the same also with the people of Poland under the reign of Basilaus II.; and John, King of England, say, that Pope Innocent III. excommunicated him, declared his throne vacant and absolved his subjects from their allegiance; and Henry VII. testify that he and his subjects were treated in the same manner by the Pope; and heard the testimony in this court, that Henry III., King of France, was assassinated by an emissary of the Pope, and Henry IV., of France, compelled to acknowledge the supremacy of the Pope, and to confess himself a Roman Catholic; and Charles VI., Emperor of Germany, testify, that Pope Clement XI. made void the treaties that he, as Emperor of Germany, had made with Protestant princes;—when I have heard all these facts, and others of the same character, proved by incontrovertible testimony, I frankly confess that this oath "to support the Pope, and to put down rebels, schismatics, and heretics," has more of a political character than I had supposed. But after all, we in the United States live in the nineteenth century, and have nothing to do with the dark ages.

Q.—Do the bishops and priests take the same oath now, that they did during the reign of the different sovereigns whose testimony you have heard?

A.—They do.

Q.—Has not this oath then a strong political, as well religious, bearing?

A.—It has most certainly.

Q.—What has the prisoner at the bar been doing to establish himself in the United States?

A.—Under his sanction and influence various societies have been organized in Europe for the purpose of sending men, and large sums of money to the United States. The successors of some of the sovereigns who have testified in this court are co-operating with him in this work.

Q.—What, and where are these societies, and when organized?

A.—There is one in Austria under the patronage of the Emperor, Prince Metternich, and the nobility. It was organized in 1829, and is called the "Society on Leopold Foundation."

Q.—How does the President know that the design of this society is to aid the Roman Catholic Church in the United States?

A.—Because the first article of its constitution says, "The objects of the Institution under the name of the Leopold Foundation are to promote the greater activity of Catholic missions in America."

Q.—Does not this refer to South America, where the prisoner at the bar has so long reigned?

A.—The 8th article in the constitution settles that question, when it directs the funds to be sent "to the Vicar General of the Cincinnati bishopric in North America."

Q.—How do you know the prisoner at the bar had anything to do with this society?

A.—Because under the name and character of Pope Leo XII., he published a bull of indulgence to excite the inhabitants of Austria to subscribe to the funds of this society. I will read an extract from this bull of indulgence, and the court may judge whether the prisoner has any interest in this society.—(The President then read as follows:)

"This has recently happened, and we are filled with the highest joy, on hearing that in the kingdom of our well beloved son in Christ, Francis I., Emperor of Austria, and King of Hungary, a society has been formed called the Leopold Foundation, which is designed to aid the cause of missions. . . . We, therefore, desiring to favor, as far as God permits, such a society, do with a ready and willing mind, grant the requests which have been made for the endorsement of the same, with some holy indulgences.

"Therefore, trusting in the mercy of Almighty God, and the authority of Peter and Paul, his apostles, we grant to all the truly penitent co-operators in this society, who shall confess their sins, and partake of the feast of the Lord's body on the day on which they shall be received into the society, *full indulgence and remission of all their sins*. Also, we grant full indulgence to them after they shall have been cleansed from the pollutions of life by holy confession, and received the eucharist on the eighth day of December, also on the day of the feast of St. Leopold, and once every month, provided that every day during the previous month they shall have said the Lord's prayer, the salutation of the angel, and the words 'St. Leopold pray for us,' and in some public church have said pious prayers to God for the harmony of Christian princes, the extirpation of heretics, and the glory of Holy Mother Church. These letters we endow with perpetual efficacy; and we order that the same authority be given to the copies of them, signed by the public notary, and sealed with the seal of the person of proper ecclesiastical dignity, as is given to our permission in this very diploma.

"Dated at Rome, at St. Peter's, under the ring of the fisherman, on the 30th day of January, 1829, in the sixth year of our Pontificate.

"T. CARD. BERNETTI."

Q.—Does this society send much money to the United States?

A.—It is reported that it has sent about one hundred thousand dollars annually. In 1846 the sum is said to be two hundred thousand dollars.

Q.—What other societies in Europe send funds to the United States to aid the prisoner?

A.—I may name "The Association for the Propagation of the Faith," at Lyons, in France.

Q.—How do you know the Pope has anything to do with this society?

A.—Because it is printed on every copy of the "Annals," published by this society, "under the special patronage of his Holiness the Pope, and the Rt. Rev. Vicars Apostolic of Great Britain."

Q.—How do you know it was organized with reference to the United States?

A.—One of its recent reports declares it was organized more than twenty years ago, "by the solicitation of the Catholic Bishops in the United States." Its avowed object is to aid the Church of the Pope in this country.

Q.—What amount of money has this society sent into your country.

A.—The whole amount I am not able to give.

According to its own report, it put into the hands of Roman Catholic Bishops in the United States, from May, 1845 to May 1846, upwards of three hundred and seventy thousand dollars. Besides this, it has sent vast sums of money in years past.

Q.—Does this society do anything more than send money?

A.—Yes. It sends Missionaries, Jesuits, Nuns, Sisters of Charity, Students of Theology, &c., &c. These are scattered all over the United States, even to Texas and west of the Rocky Mountains. Recently, in one vessel, there were no less than thirteen priests and others sent by this society to reside in Texas.—The Annals say, that Dr. Odin, Bishop of Texas, announces that in Italy and Ireland, other Missionaries are preparing to follow him to Texas. This society, I believe, has sent twenty-six Jesuit Missionaries west of the Rocky Mountains, and announces a re-inforcement of twelve or more, who will soon arrive from Europe.

Q.—Has the prisoner at the bar any political influence in the United States?

A.—Yes. Many of his subjects hold political offices. Some are members of State Legislatures; others are members of Congress. The priests have officiated as chaplains in our Legislatures, and also in Congress. Recently two Jesuits have been appointed as chaplains in the army. The Attorney General of the United States is a subject of the Pope, yet he administered my oath of office when I was inaugurated as President. In some cities and states the prisoner holds the balance of power at the ballot-box.—(To be continued.)

Scripture Allusions Illustrated.

The market-place was a busy scene in Ram-leh, and in one part of it I noticed a little boy playing on a reed-pipe, while others danced; "children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept," (Luke 7:32); the second part of which verse was explained, when we saw a funeral a little further on; one mourner sings, and the other answers.

Many persons were returning from the bath, and I noticed in a shop the curious wooden pattens, called cob-cobs, used by the bathers in walking from one room to another. After an Eastern bath, the feet require to be washed, as they are soiled in returning to the apartment where the bather's clothes are left. "He that is washed, needeth not save to wash his feet, but is clean every whit." (John 13:10.) So, if we be thoroughly cleansed from the guilt of sin, being washed in "the fountain opened for uncleanness," our next duty is to see to our daily walk and conversation, lest our goings in the path of life be defiled by the pollution of the world.

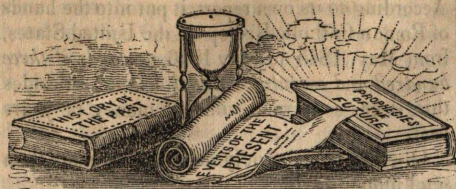
Three Days in the East.

The Sin of the Day.

"Excess is the great evil of the present day; excess in business, in pleasure, in every pursuit. It is a serious evil attendant upon our extensive commerce and increasing wealth; the whole soul is engrossed by it. Men live, in the metropolis especially, in a continual hurry of business, which leaves them neither a moment for leisure, nor a disposition to employ it profitably. By a natural effect, excess in business disposes the mind to excess in amusement, and thus worldly-mindedness prevails to such a degree as to be utterly subversive of the Christian life. 'We toil on in the vain pursuits and frivolous occupations of the world,' says an elegant writer, 'till we die in our harness, and then expect, if no gigantic crime stands in the way, to step immediately into the kingdom of heaven; but this is impossible; for, without a previous detachment from the business of this world, we cannot be prepared for the happiness of another.' 'What shall it profit a man, if he gain the whole world, and lose his soul; or what shall a man give in exchange for his soul?'"

Human Arrogance.

Alphonso X., king of Leon and Castile, once said, that "if God had consulted him in the formation of the universe, he would have given Him directions for a more perfect whole!" The great mathematician Laplace said, that if the moon had been somewhat differently placed, it might have been more useful for lighting the earth! Blackstone quotes from a European prince of the middle ages, who commenced one of his edicts as follows: "We, moderating the rigor of the divine law, do enact," &c. Can any reader refer to three more remarkable and daring examples of heaven-scaling arrogance than these? How strikingly in contrast with the modesty and humility of the great Newton, who at the close of a life devoted to science, and crowned with discoveries that have rendered his name immortal, declared that he was like one who had been gathering a few pebbles on the sea-shore, while the great ocean of truth lay all undiscovered before him.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JUNE 14, 1851.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disposition.

NOTES ON DEUTERONOMY 18:10-12.

"There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord."—Deut. 18:10-12. See also Lev. 19:21; 20:6, 27; 1 Sam. 28:3 et seq. compared with 1 Chron. 10:13, 14; 2 Kings 21:6; 23:24; 2 Chron. 33:6; Isa. 8:19; 19:3; 29:4.

2. Any one that maketh his son or his daughter to pass through the fire.

"Any one who purifieth his son or his daughter with fire."—Septuagint. (Thompson's English translation).

"Any one that maketh his son or his daughter to goe through the fyre;" (whiche thought the goyng betwene two fyres to be a purifying.)—The Bishops' translation and marginal note.

2. Or that useth divination.

"Divination," says WEBSTER, is "the act of divining or foretelling future events, or discovering things secret or obscure, by the aid of superior beings or by other than human means. The ancient heathen philosophers divided divination into two kinds, *natural* and *artificial*. Natural divination was supposed to be effected by a kind of inspiration or divine afflatus; *artificial* divination was effected by certain rites, experiments, or observations, as by sacrifices, cakes, flour, wine, observation of entrails, flight of birds, lots, verses, omens, position of the stars, &c."

3. Or an observer of times.

Heb., עֵרֵךְ, a Praestigiator, i. e. a juggler, a Hocus Pocus, one who computes times and hours.—See Littleton's Lat. Lex.

Sept., ἀλεξάνδριος, a diviner, a foreteller.

Sainte Bible, "Pronostiqueur de temps."

Cranmer's trans., "a choser out of dayes."

The Bishops', "a regarder of times."

4. Or an enchanter.

Heb., נֹחַד, augurans, divinator, hariolus [i. e. one foretelling by the ancient auguries, a diviner, a soothsayer].—Antwerp Polyglott Lexicon.

Sept., ὀνειδισμῶς, an interpreter of omens, &c.

Sainte Bible, "qui fasse predictions."

Cranmer and the Bishops have it, "one that regardeth the fleeyng of fowls" (i. e. by way of augury, to predict thereby).

King James' translators render the original word "an enchanter," which, according to WEBSTER, is "one who has spirits or demons at his command, one who practices enchantment or pretends to perform surprising things by the agency of demons." To enchant is "to practice sorcery or witchcraft on any thing; to give efficacy to anything by songs of sorcery, or fascination. 2. To subdue by charms or spells."—Webster.

5. Or a witch.

Heb., כַּשֵּׁף, a sorcerer, a fascinator, &c.

Sept., Φαρμακος, a sorcerer, enchanter, magician.

Vulgate, "Maleficus," i. e. a sorcerer, or enchanter.

Sainte Bible, "qui fasse prestiges," one who makes illusions, impostures, juggling tricks.

Cranmer and the Bishops,—"Sorcerer."

A witch, according to WEBSTER, is "a woman who by compact with the devil practices sorcery and enchantment. 2. A woman who is given to unlawful arts." To witch, is "to fascinate, to enchant. 'I'll witch sweet ladies with my words and looks.' (Shakespeare)."—Webster.

6. Or a charmer. חֲבֵר.

Sept., ἐπαίδων ἐποίδων, one making incantations, or enchantments. Thompson's translation of the Septuagint has for witch, and charmer, one who "maketh use of drugs to practice incantation."

Vulgate, "Incantator"—An inchanter or charmer.

Sainte Bible, "Ni enchanteur qui use d'enchante-mens." An enchanter who uses enchantments.

To charm means, according to WEBSTER, "to subdue or control by incantation or secret influence. 'I will send serpents among you that will not be charmed.'"

Incantation, is "the act of enchanting—enchantment, the act of using certain formulas of words and ceremonies for the purpose of raising spirits."—Webster.

7. Or a consulter of familiar spirits. אֲרַב (ob) is

the Hebrew word translated "familiar spirit," plural, אֲרָבוֹת (Oboth), upon which Cocceus, in his Lexicon, says [Septuagint] ἑγγαστρημοδοί, hominem per quem Spiritus impurus loquitur; qualis erat illa Pythia quae ἡ προφητις appellatur, et Sibylla Cumara quam describit Virg. Ni fallor, quia sunt tanquam utres inflati, a daemone obfesse qui vel per os ipsorum vel per aliam partem loquitur. Ipse quoque Spiritus impurus sic loquens אֲרַב vocatur.—Lev. 20:27. 1 Sam. 28, &c."

Translation:—Men by whom an evil spirit speaks; such was that Pythoness which is called the prophetess, and the Cumanean Sibyl which VIRGIL describes. If I mistake not, such are those who inflate the belly, possessed by a demon or evil spirit, who speaks either by the mouth of the persons or by some other part. The evil spirit himself speaking thus is called אֲרַב, Ob.

The Vulgate renders the Hebrew words here—"Pythones consulat"—one who consults the Pythons. Python was another name for APOLLO who was the heathen god of divination and of oracles; and "those who were supposed to have the gift of foretelling future events were said to be filled with the spirit of Python. The Septuagint and Vulgate often use this expression to signify fortune-tellers, magicians, ventriloquists, such as spoke out of their bellies."—Calmet.

PAUL came in contact at Phillippi (Acts 16:16) with "a certain damsel possessed with a spirit Πυθωνος of Python which brought her masters much gain μαντευομενη by soothsaying." "But PAUL, being grieved, turned and said to the spirit, I command thee in the name of Jesus CHRIST to come out of her. And he came out the same hour." And she could utter oracles no more.

Cranmer's and the Bishop's translations have instead of "a consulter with familiar spirits," one "that counsaileth with spirites."

9. Or a wizard. ("A conjurer, an enchanter, a sorcerer."—Webster.) CRANMER and the Bishops have it, "soothsayer."

9. Or a necromancer. דַּרְשׁ אֶל־הַמֵּת one interrogating the dead.

Sept., ἐπερωτάων τους νεκρούς, one interrogating the dead.

Vulgate, "quaerat a mortuis veritatem." One who seeks truth from the dead.

Sainte Bible, "ni aucun qui interroge les morts." Nor any one who interrogates the dead.

Cranmer's translation, one "that asketh (the truth) at them that be deed."

The Bishops'—One "that asketh counsaile of the dead."

REMARKS.

1. "Many of the Christian Fathers, as well as some of the heathen philosophers, ascribed the efficacy of magic to evil demons: and it was a very prevailing opinion in the primitive Church that magicians and necromancers, both among the Gentiles and heretical Christians, had each their particular demons perpetually attending on their persons, and obsequious to their commands, by whose help they could call up the souls of the dead, foretell future events, and perform miracles."—Encyc.

2. Some light as to the manner in which communications were received, or supposed to be received, from those who had familiar spirits, and from the soothsayers, may be got from Isa. 8:19 and 29:4:—"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? [Is it wise] for the living [to seek information by going] to the dead? To the law and to the testimony: if they [the spirits and soothsayers] speak not according to this word, it is because there is no light in them."

The voice of Jerusalem was to be "as of one that hath a familiar spirit, out of the ground, and [her] speech [should] whisper [margin, PEEP or CHIRP] out of the dust." From which it appears that the spirits, or those who had them, and wizards, answered by peeping and muttering, or by a voice out of the ground, and perhaps, if the prophet lived now-a-days, he would mention the rappings.

3. Clairvoyancy, and necromancy, at the present time are getting the confidence of many in the same way that it is supposed the ancient sorcery or magic did. Says Rees' Encyclopedia, "If any wonder how so vain and deceitful a science [as magic] should gain so much credit and authority over men's minds, PLINY gives the reason of it. It is, says he, because it has possessed itself of three sciences of the most esteem among men, taking from each all that is great and marvellous."

"Nobody doubts but that it had its origin in medicine, and that it insinuated itself into the minds of the people under pretence of affording extraordinary remedies. To these fine promises is added everything in religion that is pompous and splendid, and that appears calculated to blind and captivate mankind."

"And lastly, it mingled judicial astrology with the rest, persuading people curious of futurity [let him

that readeth understand] that it saw everything to come, in the heavens."

Parts of three sciences then were the baits to the hook: medicine, religion, prescience. And so they are now.

ADDISON MERRILL.

Holden, Mass.

ANALYSIS OF THE 24TH CHAP. OF MATT.

BY REV. HIRAM CARLTON,
Pastor of the Congregational Church in Stow, N. H.

We have been much pleased with the perusal of this pamphlet, printed at the Chronicle Press, Windsor, and wish that it might be extensively circulated among the ministering brethren of the author. To say that it contains no points from which we should dissent, we cannot; but we notice very few of these. On the first three verses the author remarks:

"Aside from information derived from other sources, it would appear obvious that the disciples believed that the destruction of the temple, the coming of CHRIST, and the end of the world, would be not only contemporaneous, but parts of one great event, which would characterize the commencement of the reign of the Messiah, and of the saints. Jesus had spoken to them of the destruction of the temple, without referring to the commencement of his reign, or the end of the world. But when they inquired respecting the time when what he had foretold would take place, they also solicited information about his coming and the end of the world; but in a manner which clearly indicates that they thought that the three events would occur at the same time. Though the language of MATTHEW would not necessarily prove this, yet by a comparison of his record with that of MARK and LUKE, this fact is fully established. They do not include, in the form of the question, the coming of CHRIST, and the end of the world; and yet we cannot doubt that they gave a faithful account of this conversation between CHRIST and his disciples. While they give the question in an abridged form, the answer, as given by them, so far as their history extends, is substantially the same as that which MATTHEW has given."

"It seems to have been the common opinion of the Jews, at the time when CHRIST was upon earth, that the world would end when the Messiah should come. By the end of the world, they did not understand the end of the Mosaic dispensation; for they believed that would never end. But they thought there would be such a change in the condition of the world, that it would be restored to its primal beauty and fertility; that the curse which was brought upon the earth for man's sake would be removed. To this the apostle PETER evidently refers, in Acts 3:20, 21: 'And he shall send JESUS CHRIST, which before was preached unto you: whom the heaven must receive, until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began.' There can be no question that the Scriptures teach, that there is to be an end of the world, or of the previous order of things, when CHRIST commences his glorious reign so often celebrated by the prophets. It is not the place here to discuss the question whether this end of the world was the end of the Mosaic dispensation. It is sufficient to say that the Jews contemplated no such thing. And it nowhere appears that the disciples at that time thought there would be any material change in the Mosaic institutions, during the reign of the Messiah."

"The prevailing opinion of the Jews respecting the reign of CHRIST, with which his disciples seem to have sympathized, unquestionably led them to expect that the temple would continue until the end of the world. They did not understand those prophecies which foretold the sufferings of the Messiah. They thought only of his glorious reign, and believed this would commence immediately after he should make his appearance on the earth. It had been predicted that he should suddenly come to his temple, and with this coming they had joined his glorious reign and the restitution of the earth to its original state. Hence, while the question of the disciples involved three topics, which were ever associated in their minds, an inquiry about the time when one should occur, was supposed to include an inquiry respecting the other two. It is possible, however, that the disciples may have supposed that the ruin of the temple would not have been involved in the purging of the earth from the curse which was brought upon it for man's sake, until CHRIST told them it would be destroyed. When they knew from his declaration that the temple would be utterly demolished, they would from their views of prophecy believe that it would be at the time when that should occur which they designated the end of the world."

"By the coming of CHRIST, the disciples understood a personal appearing, or public and formal assumption of kingly authority. They knew nothing about a providential appearing, to destroy the Jewish polity and the temple, and to establish a spiritual kingdom on earth, while he himself would be personally absent. Even at the time of his ascension, they had

no idea of his return to heaven, and of his long continuance there, while he should exercise a providential government over the world and direct the affairs of his church. They contemplated his absence from them with unmingled grief, from which they obtained no relief until they were more enlightened respecting the period of trial, which the church must pass through before the glorious reign of the Messiah should begin. But it may be said that they believed he had already come, and how could they with propriety speak of a future personal coming to reign on earth? The answer to this question is easy. It does not appear that the disciples of CHRIST ever doubted the general expectation of the Jews, that the Son of DAVID would assume regal authority, with great pomp and magnificence. They believed he had come, but that his coming with power and majesty was future. And he often spake of a future coming. 'Nevertheless, when the Son of Man cometh, shall he find faith on the earth?'—Luke 18:8. 'For the Son of Man cometh at an hour when ye think not.' Luke 12:40. This declaration was made in connection with a parable, in which was exhibited the importance of being ready for the coming of the Son of Man; and was, beyond all question, understood to refer to a personal appearing in his kingdom.—The penitent thief mentioned a future coming of CHRIST in his kingdom: 'Lord, remember me when thou comest into thy kingdom.'—Luke 23:42. In Matt. 19:28, the following promise was made by CHRIST to his disciples: 'Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of Man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.' There can, I think, be no doubt that the disciples of CHRIST believed that he spake of a future personal appearing in his kingdom. And when the following request was made to him, perhaps in allusion to the promise referred to above, it was supposed that the time would come, when, in an emphatic manner, he would come with power and regal splendor: 'Grant that these my two sons may sit, the one on thy right hand and the other on thy left, in thy kingdom.'—In Matt. 25:31, the sitting of the Son of Man on the throne of his glory, is associated with his coming in his glory. And it is quite evident that the disciples considered his coronation, his coming, of which he frequently spoke. It may be further remarked, that they would derive the idea of a future and glorious coming of the Saviour from many of his parables. See Matt. 13:27, 43, 47-50.

"While, therefore, they fully believed he had already come, they nevertheless thought, that at some future period he would assume kingly authority, and reign as king of the Jewish nation. They supposed he would show himself to be the Son of DAVID, the promised Messiah, with a pomp and splendor which would be fully answerable to the expectations of the Jews respecting his coming. Thus his coronation, his exaltation to the throne of his father DAVID, was to be, to their minds, a fulfilment of what had been foretold respecting his coming in his kingdom."

"Thus it appears that the disciples thought that the destruction of the temple, which CHRIST had foretold, would take place when he should come in his kingdom, at the end of the world; and that the end of the world was the end of the period during which the earth should be cursed for man's sake; the end of the then present state of things. It is, I believe, generally understood, that the Jews expected such an end of the world when the Messiah should come; and it is probable that the opinion of the disciples of CHRIST corresponded with this general expectation. A knowledge of their views is important, only so far as they present distinctly the subject to which the answer of CHRIST is directed."

This train of thought is kept up in commenting on the successive portions of the chapter. He shows conclusively that the end referred to, had no reference to the destruction of Jerusalem, but to the end of the world. That CHRIST's coming can be no providential coming, is also fully sustained.

The continued accessions which are being made to the number of clergymen in the various denominations who are turning their attention to the long neglected study of prophecy, is very cheering. This is a study, which above all others, requires sobriety of mind, and clearness of intellect.

POPULATION OF THE UNITED STATES.

From a summary (which we find in the Washington Republic) of the population of the United States, according to the recent census, and from the returns of previous years, we compile the following statistics:

Alabama, 426,515 whites; 2,250 free colored; 342,894 slaves—total, 771,659. Arkansas, 162,071 whites; 587 free colored; 46,983 slaves—total, 209,641. California, 200,000 whites—no colored. Connecticut, 363,189 whites; 7,415 free colored. Delaware, 71,282 whites; 17,957 free colored; 2,289 slaves—total, 91,528. Florida, 47,120 whites; 926 free colored; 30,841 slaves; total, 87,387. Georgia, 513,083 whites; 2,586 free colored; 362,966 slaves; total, 877,635. Indiana, 983,634 whites

5,100 free colored; no slaves; total, 988,734. Illinois, 853,059 whites; 5,239 free colored; no slaves; total, 858,298. Iowa, 191,830 whites; 292 free colored; no slaves; total, 192,122. Kentucky, 770,061 whites; 9,677 free colored; 221,768 slaves; total, 1,001,496. Louisiana, 254,271 whites; 15,685 free colored; 230,807 slaves; total, 500,762. Maine, 581,920 whites; 1,312 free colored; no slaves; total, 583,232. Massachusetts, 985,498 whites; 8,773 free colored; no slaves; total, 994,271. Maryland, 418,763 whites; 73,943 free colored; 89,800 slaves; total, 582,506. Mississippi, 291,536 whites; 898 free colored; 300,419 slaves; total, 592,853. Michigan, 393,156 whites; 2,547 free colored; no slaves; total, 395,703. Missouri, 592,176 whites; 2,667 free colored; 89,289 slaves; total, 684,132. New Hampshire, 317,354 whites; 477 free colored; no slaves; total, 317,831. New York, 3,042,574 whites; 47,448 free colored; no slaves; total, 3,090,022. New Jersey, 466,283 whites; 22,269 free colored; 119 slaves; total, 488,671. North Carolina, 552,447 whites; 27,271 free colored; 288,412 slaves; total, 868,870. Ohio, 1,951,101 whites; 25,930 free colored; no slaves; total, 1,977,031. Pennsylvania, 2,358,480 whites; 53,201 free colored; no slaves; total, 2,311,681. Rhode Island, 144,012 whites; 3,543 free colored; no slaves; total, 147,555. South Carolina, 274,775 whites; 8,769 free colored; 384,925 slaves; total, 668,469. Tennessee, 767,319 whites; 6,280 free colored; 249,519 slaves; total, 1,023,118. Texas, 133,131 whites; 926 free colored; 53,346 slaves; total, 187,403. Vermont, 312,756 whites; 710 free colored; no slaves; total, 313,466. Virginia, 894,149 whites; 53,906 free colored; 473,026 slaves; total, 1,421,081. Wisconsin, 303,600 whites; 626 free colored; no slaves; total, 304,226. Total, 19,517,885 whites; 409,200 free colored; 3,175,902 slaves—23,102,987.

Dist. of Columbia, 38,027 whites; 9,973 free colored; 3,687 slaves; total, 51,687. Minnesota, 6,192 whites. New Mexico, 61,632 whites. Oregon, 20,000 whites. Utah, 25,000 whites. Grand total, 19,668,736 whites; 419,173 free colored; 3,179,589 slaves—23,267,497.

Total population of the United States and Territories, 23,267,498. Total population in 1840, 17,339,970. Increase in ten years, 5,927,528.

The Slave population in 1840 was 2,487,113. It is now 3,179,589, showing an increase of 992,476, or about 22 per cent. The Free Colored population of the United States, in 1840, was 386,293. It numbers now, as will be seen above, 419,173, showing an increase of only 32,880, or 7.84 per cent.

The following tables will show the relative increase of free population in the Northern and Southern States:

POPULATION OF THE FREE STATES.			
States.	1850.	1840.	GAIN.
California . . .	200,000	30,000	170,000
Connecticut . .	370,604	310,015	60,589
Indiana	988,734	685,866	302,868
Illinois	858,298	476,183	382,115
Iowa	192,122	43,111	149,011
Maine	583,232	501,793	81,439
Massachusetts .	994,271	737,699	256,572
Michigan	395,703	212,276	183,427
N. Hampshire .	317,831	284,574	33,257
New York	3,090,022	2,428,921	661,101
New Jersey . . .	488,552	373,306	115,246
Ohio	1,977,031	1,519,467	457,564
Pennsylvania . .	2,311,681	1,724,033	587,648
Rhode Island . .	147,555	108,830	38,725
Vermont	313,466	291,948	21,518
Wisconsin	304,226	30,945	273,281

Total 13,533,328 9,758,976 3,774,352

POPULATION OF THE SLAVE STATES.			
States.	1850.	1840.	GAIN.
Alabama	428,765	337,224	91,541
Arkansas	162,658	77,639	85,019
Delaware	89,239	75,480	13,759
Florida	48,046	28,760	19,286
Georgia	515,669	410,448	105,221
Kentucky	779,728	597,570	182,158
Louisiana	269,955	183,959	85,996
Maryland	492,706	379,737	112,969
Mississippi . . .	292,434	180,440	111,994
Missouri	594,843	325,462	269,381
North Carolina .	580,450	507,602	72,856
South Carolina .	283,544	267,360	16,184
Tennessee	773,599	646,151	127,448
Texas	134,057	100,000	34,057
Virginia	948,055	790,810	157,245

Total 6,393,756 4,908,642 1,485,114
Increase of the Slave States 1,485,114
Increase of the Free States 3,774,352

Total increase of Free Population 5,259,466
N. Y. Tribune.

Mind Your Own Business.

An exchange paper indulges in the following pithy and truthful remarks:

"We once knew a very rich man who made his fortune by letting other people's business alone, and another who became wealthy by minding his own.—But such men as these are 'few and far between.'—The people of the present day are a busy race—that is, 'busy bodies in other men's matters.' There are really very few, even of those who are set down as idlers, who are not busy enough in poking their noses into every secret corner of their neighbors' affairs, and running their fingers into everybody's pie that comes within their reach. They value neither time nor trouble, and will even draw hard upon their purses, if they can only find out what is going on in the world. Shut yourself away from them if you can. When you think yourself alone, they are peeking through the key-hole; and when you are closeted with a friend with whom you have private business, unless you double lock the door, in they come with a bound, not even saying, like PAUL PRY, 'I hope I don't intrude.' They are sure to know what you

have for breakfast, dinner, and supper, and in fact, they will see the inside of your sleeping room.—And, as it regards your affairs of business, they have a better acquaintance with them, than you have yourself.

"How exceedingly kind it is in one's friends, to show such 'disinterested benevolence,' at so much trouble and expense without any remuneration!—Who would not feel under great obligation for such attention unasked and unrewarded? What a thrill of pleasure it gives one to find his drawers have been faithfully overhauled and his letters read in his absence! And yet, one need not be at any trouble to find friends ready to do all this, and more, and do it all 'free gratis for nothing.' Ah! this is a world of reciprocal kindness! And what amusement it affords one to look over the private concerns of his neighbor, and retail all his secrets to other chosen friends equally disinterested! In these praiseworthy acts are found the sweets of social intercourse. And what could society do without such reciprocal deeds of kindness?"

"But so far as society is benefitted by attentions, there is a promise of great prosperity and happiness; for these busy ones are always at hand ready to lend their aid. There are, however, some old fashioned fellows who think that such things are rather unnecessary, and when such kind offers are tendered them, they break over the rules of politeness so far as to say plainly to those who make the tender—'MIND YOUR OWN BUSINESS.'"

Ocean Steam Navigation.

The years 1850 and 1851 will form an important era in the history of ocean steam navigation in the United States. Beginning with the launch of the Washington in 1847, a fleet of not less than seventy sea-going steamers has been created, averaging something more than 1000 tons each, and forming an aggregate of about seventy-five thousand tons. [This does not include those in the naval service.] Near a dozen more will be added in the course of the present season, six of which, (the Pioneer and City of Pittsburgh, for the Liverpool trade,—the Gordon and Calhoun, owned in Savannah, to run on the southern coast,—and two others for HOWLAND & ASPINWALL'S Pacific line,) are nearly ready for sea.

Of the steamers employed on the Atlantic, nine are running between the United States and foreign ports; ten between New York and Chagres; thirteen between domestic ports on the Atlantic coast, or on the Gulf of Mexico; one between New Orleans and Vera Cruz; and one between Charleston and Havana.—Total, thirty-four.

On the Pacific, thirteen are running between San Francisco and Panama, exclusive of the Sarah Sands, (foreign built); four between San Francisco and Oregon; four between San Francisco, Gold Bluff, and Trinity Bay, and four on the Sacramento river. Ten others are either at or on their way to San Francisco, and one is at New Orleans. Total, thirty-six.

For speed, strength, and elegance of model and finish, some of these steamers are unsurpassed in the world. The outward passage of the Pacific to Liverpool, in nine days, nineteen hours and twenty-five minutes, and her homeward trip in nine days, twenty hours and fifteen minutes, have never been equalled, notwithstanding the gallant achievements of the Asia, of the Cunard line. Seven-eighths of the American sea-going steamers are the result of private enterprise, without the aid of government!

New York Journal of Commerce.

SECOND ADVENT ANNIVERSARY CONFERENCE.

ADJOURNED FROM NEW YORK MAY 5th, TO BOSTON, JUNE 4th.

Many brethren and sisters having arrived on Tuesday, June 3d, a meeting was held in the vestry of the Chapel in the evening. Bro. C. B. TURNER preached from Isa. 52:11—"Be ye clean, that bear the vessels of the Lord." This, and the subsequent sermons preached before the Conference, will be given in their order in successive numbers of the Advent papers which publish these proceedings.

WEDNESDAY MORNING.

At 9 o'clock the brethren and sisters assembled in the vestry for prayer and exhortation. The meeting was opened with singing,

"Come let us anew our journey pursue."

Bro. P. B. MORGAN then remarked, that the short season allotted for the meeting, should be devoted to fervent prayer to God, that his blessing might be upon us, and the object of our assembling together, and also that his Spirit might be poured out upon the unconverted who were destitute of the joys of salvation.

Bro. M. was followed by a number of brethren and sisters in prayer, and pure devotion seemed to flow spontaneously from devout and humble hearts, possessed of a deep sense of eternal things soon to be realized.

Bro. HIMES made some remarks as to the object of the meeting, and the course to be pursued, and desired the brethren to remember those who manifested a wish for the prayers of God's children on last Sabbath evening, and especially his eldest son.

At 11 o'clock, Conference met in the Chapel.—The meeting was called to order by the Vice President, Bro. J. V. HIMES. The services commenced with singing,

"There is a land, a better land than this."

Reading of the Scriptures, (Psa. 122.)—"I was glad when they said unto me, Let us go into the house of the LORD."

In the absence of Bro. WHITING, the President,

Bro. HENRY PLUMMER was appointed to fill his place. One of the Secretaries (Bro. MANSFIELD,) being absent, Bro. O. R. FASSETT was chosen in his stead, and Bro. J. PEARSON, JR., also added to the number of Secretaries.

Voted that the President and Secretary, with Bro. MORGAN, be a committee to arrange preaching during the Conference.

Bro. HIMES proposed that the present services be of a social, devotional character.

Remarks of Members of Conference.

Bro. HIMES remarked, that perhaps there never was a time in the history of the Advent more important than the present. It is important in all its aspects. It is important in reference to ourselves.—After having been so long and successfully engaged in prosecuting the Advent interests, we have now come to a time of deep trial. The little book eaten by us with so much sweetness and delight, has in our experience become indeed bitter; but these afflictions should be improved to our spiritual good.—This bitterness has been caused, 1st, by our opponents without; but God has helped us to overcome in some measure as we ought. We have been afflicted, 2d, by those within; we should look to ourselves that we do not cherish in our bosoms evil towards those who would malign and injure us. 3d.

It is an important time to give correct knowledge respecting our true position. 4th. It is an important time, because there has never been a time when sinners could be more effectually reached. These considerations call upon every one of us to preach our faith in all its richness and fulness. We want to lift up our heads above these grievous trials and hindrances, and give the trumpet a certain sound; we want to put it anew to our lips, and give it a distinctive blast, that it may reverberate from one end of the land to the other. This great and momentous truth ought to be heard, and it is our duty to diligently publish it abroad. This truth will give life to the Church, and awaken sinners to seek their souls' salvation. We should not preach the Advent doctrine in order to merely sustain a distinctive question, but for the purpose of doing good. God requires this at our hands, and he holds us responsible for the light we have received. Let us feel what we owe to this truth. We talk about our trials, but are they anything in comparison to the joy we have experienced from its reception? We ought to endeavor to bring others to the enjoyment of the same glorious faith.

Bro. BLAKELY, of the Hester-street Church, N. Y., remarked, that he felt that he was one of the tried ones; but he felt it good to be here, and as WESLEY said, "the best of all is, the LORD is with us." He felt the Advent cause to be near his heart, and his affections were entwined about it as that of a parent around an afflicted child. He thought we should encourage each other, and pray the LORD to revive his work among us. He hoped the brethren would return from this Conference "like giants refreshed with new wine."

Bro. E. CROWELL, of Lawrence, Mass., said, that he did not arise to make a speech, but to express his feelings. He liked social meetings when conducted in a proper manner. It has been said that a company of ministers would kill a social meeting; but he thought it would not be thus to-day. He came to this meeting with the hope and expectation of having a refreshing season from the LORD. We have not come for angry disputations, but to comfort, and labor for each other's welfare and good, and to be blessed. He had not forgotten the meeting at Salem,—it was a blessed season. He was glad to be here, and see the countenances of so many who are looking for the speedy coming of the SAVIOUR. He then spoke of what this doctrine had done for him, and felt to rejoice that he had been called to preach it, and help give warning to the world. He hoped that the brethren would join their hearts and efforts to extend a knowledge of the Advent faith until they should meet their King.

Sister HALL, of Nova Scotia, said, she felt it to be almost presumption in her to attempt to speak in this Conference. All were strangers to her, but she would be glad, if possible, to express what she felt for those who had stood firm and unmoved for so many years, advocating the Advent truths. She was glad to have this privilege of meeting with them. It was in the year 1840 that she first heard of the coming of the LORD, through the medium of a letter from New York. Afterwards she was permitted to read on the subject. The truth brought great joy to her soul, and she had endeavored to do something for the spread of this doctrine, in distributing tracts and other publications.

The Conference now joined in singing,

"Lo, he comes with clouds descending."

This hymn was indeed sung with the spirit, and the understanding also.

Sister MAYO, of Wellfleet, Mass., said, she hardly knew what to say, her heart was so full; but she could say with the brethren, "the LORD is here!"

I feel glad in my heart to meet with the children of God. I first read Bro. MILLER's works, but did not understand them; but about two years since I was permitted to hear Elder THOMAS SMITH, on the text, "Thy kingdom come," and though a short sermon, it did much to enlighten me. After the Lynn tent-meeting, she was enabled to take a decided stand for the truth. However, some tried to convince her that the coming of CHRIST was spiritual, but they could not make it appear so to her. The Church of which she was a member numbered about three hundred. Her husband was a class leader, and had been honored with places of trust in the Church. There had been but two members expelled prior to her and her husband's excommunication, and those two for the worst of crimes. In being expelled ourselves, (said sister M.), we felt that we were ranked with the worst of crimes, and this for the LORD JESUS.—The great trial now on her mind was, that she appeared to be useless in the cause of her divine Master. There was so much misrepresentation of the Advent doctrine, and such reproach, that it seemed as if she could be of no service. Every one appeared to be warned against her; but the Advent doctrine had so humbled and broke her down, that she sometimes felt that there was only God and herself,—she had such a sense of the divine presence.

Bro. B. S. REYNOLDS, of North Danville, Vt., remarked: I am glad that I find myself in this Conference. For the past two years I have had an anxious desire to attend one of our annual Conferences. I feel the truthfulness of the apostle's words, that we are "no more strangers and foreigners, but fellow-citizens with the saints." We are united in the bonds of Christian fellowship and love. Some speak of our trials, but I can say, so far as reproach is concerned, I should feel willing to bear it all; but I want my brethren to share the reward. The sister said, she wished to be doing something; permit me to say, we can do much more by living out our faith, than by talking or preaching. Bro. R. spoke of the grace of humility, and that we needed more of it in order to be successful in the cause of God.

Sister CONNER, of Quincy, Mass., spoke of the pleasure she derived from the Bible and the Herald, and that she felt as firm and decided in the Advent faith as when she first believed. She was glad to meet the brethren and sisters in Conference, and hoped that all might be revived and quickened.

Bro. BUTLER, of Farmington, Me., said: I feel it good to be here, and as it has been expressed, because "the LORD is here!" He felt it all important that we aid, and build up each other, and exhort the brethren to be faithful till they obtain the crown.

Bro. D. BOSWORTH, of Low Hampton, N. Y., said, that it was the first time he had met with the brethren in Conference. He must confess, however, that before he came, he had many misgivings in reference to the nature and character of these gatherings, and his fears had not been dispelled till he attended the morning prayer meeting. He cordially invited the ministering brethren to visit Low Hampton, but hoped that when they came, they would preach JESUS CHRIST and him crucified, and not Father MILLER, as much as they esteem him. He thought that had he foreseen the trials he had thus far encountered, he hardly could have taken up the cross.

Bro. JONES said: The sister's remarks in reference to her feeling that she had nothing to do, brought to his mind the case of ELIJAH. That old prophet supposed that he had been thrown aside as useless; in some way he had received the idea that there was not a man of God left but himself, and that his life was of no value. He had been useful—he had cheered the hearts of God's people, but now, during the rage of persecution, he had made up his mind to flee to the mount of God in the wilderness, get as near to God as possible, and then die. On his way thither, he would have died had not God miraculously interfered. He passed on, and entered a cave in Horeb, and there he heard the voice of God—"What doest thou here, ELIJAH? What doest thou here?" Surely ELIJAH did not come there to do any thing! He was there, because he thought there was nothing for him to do. However, God still had work for the prophet, and his heart was made glad. Bro. JONES spoke of the multitudes that once attended our meetings, in comparison with the few who now manifest any interest in the great doctrines we hold, and, said he, Why is this great change? Are the proofs of the speedy Advent any the less evident? The events of Europe for the last few years, with the long chain of prophetic events that have been fulfilling for centuries, is proof of the fact, that the LORD is soon coming. Once our Saviour had immense crowds following him, so great, that they "trode one upon another." Nay, they even followed him into the wilderness, when he was obliged to work a miracle in order to preserve their lives; and yet, within three years and a half, they all left him; and when he had completed his ministry, his disciples only numbered about one hundred and twenty! We have been laboring ten

years, but our number is not thus reduced; and if our Lord Jesus Christ was not discouraged, and not even now, after all the unbelief and sinfulness of the world, we should not be, but should lift up our heads, and stay up each other's hands. He then exhorted the brethren to diligence and faithfulness to the end.

BRO. MITCHELL said, that he must leave soon, and go on board his vessel. I did not come here particularly to get blessed, for it is the duty of Christians to live as to be at all times blessed of God. Yet I am glad that I am here. I am looking for that better country, and "long to be there." We meet here, and soon part; then, we shall meet to "part no more." He then referred to the labors of Bro. Edwin Burnham in Kennebunk. Many had been awakened to a sense of their lost condition, some converted to God, backsliders reclaimed, and some twenty-two have been baptized by Bro. B. in that place. He hoped that we, nor they, would ever turn back, but learn by experience that "our labor is not in vain in the Lord."

BRO. ALLEN felt it good to be present; and whilst the brethren were singing and speaking, he had been blessed. He had but few opportunities, and was deprived of the precious privilege of hearing about our hope; yet he had the Bible and "Herald" to read, and he felt that the preaching of this doctrine had been the means of the salvation of his soul.

BRO. BILLINGS stated, that trials were designed for God's people, but we were too apt to forget it, and hence, when they do come, we suffer most intensely. When trials come upon us, we should endeavor to have them sanctified to us, and pray that God may turn them into blessings. We should not forget our trials, for they are the rod of God's correcting hand. A child does not forget its correction;—we should not, then we shall be able to say, "Before I was afflicted, I went astray." Afflictions are designed to bring us to God.

This morning's services were closed by singing,

"Oh, for a heart to praise my God,
A heart from sin set free."

WEDNESDAY, P. M.

Meeting opened with singing,

"Hark! hark! hear the blest tidings!
Soon, soon, Jesus will come."

Prayer was then offered by Bro. GRIGGS.

Singing again by the Conference,

"Lo, what a glorious sight appears!"

Sermon by Bro. D. T. TAYLOR, from Rev. 21:5.—"And he that sat upon the throne, said, Behold, I make all things new." And he said unto me, Write, for these words are true and faithful."

[This, with the sermons delivered during the session of Conference, will be given in the "Herald" as before stated.]

WEDNESDAY EVENING.

The evening sermon was delivered by Bro. D. I. ROBINSON, from Rev. 22:12.—"And behold, I come quickly, and my reward is with me, to give every man as his work shall be."

The congregation appeared deeply impressed with the solemn truths presented by the preacher, relative to the speedy coming of Christ, and the qualifications needed in order to be accepted and rewarded at that day, and we were encouraged to hope that the discourse left a lasting effect on the minds of that large and candid audience.

THURSDAY MORNING.

The prayer meeting appointed at 9 o'clock was well attended, and of unusual interest.

The Conference assembled at 10 o'clock, opened with prayer by Bro. A. Clapp, of Hartford.

BRO. C. B. TURNER moved, that we hear of the state of the Churches and cause in different parts of the country.

The first place called was

Nova Scotia.

BRO. RICE said: With great diffidence I arise, but I feel happy to address you on the subject of the success of the cause in our parts. I made a statement at the last Conference; since that time there has been a continual interest. From sixty to seventy in our place have associated themselves in Church capacity. He referred to the devoted labors of Bro. Ingham among them, and the necessity of more laborers in that place, and made an earnest appeal to the Conference for help. For the want of public laborers, private members felt a duty of going out into different places and presenting, in the best way they could, the subject of the Advent. He had been induced to do so, and had circulated many tracts, and the people were very eager to receive and read them; they would sit up late at night to learn on this subject.—Again he urgently asked for help, that some would "come over and help us."

BRO. CARTY wished to say Amen to the remarks of Bro. Rice. We want you to hear and feel our necessity—we want help in our country.

A letter, with resolves, from the brethren of Bear River, Clements, and Granville, N. S., was then read, of which the following is a copy:

"To the annual Conference of Adventists to be convened at Chardon-street Chapel, in Boston, June 4th, 1851, the Advent congregation of Bear River, Clements, and Granville, sendeth Christian salutation.

"DEAR BRETHREN:—We feel thankful to our heavenly Father for the mercy bestowed on us in opening our minds to receive a knowledge of the speedy coming of our Lord Jesus Christ. We feel thankful to the Lord for the many blessings we have received through the medium of the American Advent brethren, and pray the Lord to reward them a thousand fold. We acknowledge the labors of our beloved Bro. Wm. M. Ingham to be those of a true servant of the Lord, and pray that his stay may be protracted with us until the Lord shall call him to his reward.

"We request, in the name of the great Shepherd of the Church, that your Conference spare one or two ministers who are in the missionary field, to come over and help us, if it is only for a short time. We wish

we could hold out a stronger pecuniary inducement; however, we will do what we can, and when the great Head of the Church shall appear, they will receive a crown of glory that fadeth not away.

"With gratitude we acknowledge to our heavenly Father, His great goodness and mercy to us in our late protracted meeting (our meeting of the 26th of April was protracted for a number of days.) The brethren and sisters who had been rather low in their minds, have come up again to duty, and wish to go through to the end of the journey, serving the Lord. Two have been baptized since Bro. Ingham returned from the States, one of them during the late meeting. There is some interest among the unconverted, and we have good reason to hope on, for the crown of life is soon to be given to the faithful.

"We have appointed Bro. Israel Rice, J. S. Potter, James H. Carty, and Wilber Parker, messengers from our Conference, to take a part with you in your deliberations, praying that the good Spirit may guide you in all that you may do, and that you may have a profitable sitting together in the name of the Lord."

"The Adventists of Bear River, Clements, and Granville, met in the Tabernacle at Bear River April 26th, 1851, and organized themselves into a Conference, called the Nova Scotia Second Advent Conference, and passed some resolutions as follows:

"1st. Resolved, That this Conference, with their present light on the holy word of God, are in fellowship with the doctrine advocated at the Albany Conference, in 1845, and re-affirmed at Boston Conference in 1850.

"2d. Resolved, That whereas charges have been brought against the 'Herald' office, and the integrity of Bro. Himes, that this Conference, from all the information they have received, believe to be false, and have every confidence in him as a true man of God.

"3d. Resolved, That this Conference make an effort to raise some money to help on the distribution of Advent tracts and publications.

"4th. Resolved, That this Conference fellowship Bro. Wm. M. Ingham as a minister of Jesus Christ, and pledge themselves to sustain him with their prayers, and to supply his daily and necessary needs.

"JOSHUA S. POTTER, Sec'y.

"ISRAEL RICE, Ass't. Sec'y."

Canada East.

BRO. JOHN M. ORROCK said: I should be glad to sit still, as this is the first time I have ever been in Conference. He gave a brief account of his conversion and Christian life. Since last July, he had, to the best of his ability, been publishing the Advent truths; had travelled somewhat extensively. Referred to the labor of Bro. Hutchinson and others; had recently seen souls converted, and saints revived. The cause, he thought, was prospering.

BRO. FOSTER thought Bro. Orrock had properly represented the case, and would only state that he rejoiced he had ever been permitted to hear and embrace the Advent faith.

New York.

BRO. WM. D. GHOSLIN stated, that in St. Lawrence county much prejudice had been removed, and some had been converted to the truth. He had made efforts to have a series of Conferences in that section, but had been unable as yet to accomplish this desirable object.

BRO. TAYLOR stated that there was a good company at Rouse's Point, but they were destitute of preaching at present. He had received a letter from Bro. Gates, who had been there, and he had encouraging meetings—a number had been baptized. The cry is, in that whole section, for preachers. Bro. Taylor mentioned other towns, in each of which there was a little company truly devoted to the cause.

BRO. TURNER remarked, that he was acquainted in that section of our field of labor. In 1843, 4, and 5, he did what he could to proclaim the gospel in that country; then, a deep interest was manifested—congregations of thousands could be gathered to listen to this great truth. He also spoke of the labors of Bro. Ghoslin, who had done much to sustain and build up the cause in that region of late. The cause, as he learns from letters received, is now in a prosperous condition.

Maine.

BRO. N. SMITH, from Hallowell, said: Adventists in this state are not numerous. In Hallowell, we are now holding regular public meetings, are being blessed in thus doing. The brethren and sisters are encouraged, and the congregation has increased. A number of Conferences have been held in that section, which proved profitable. The labors of Bro. Himes and Berick in that section, have been blest. He thought the cause, generally, in that state was in a languishing condition. The brethren had made repeated efforts to obtain a suitable Evangelist, but have not as yet succeeded; still they intend to do all in their power to build up the cause.

BRO. I. C. WELLCOME remarked, that Bro. Smith had given a true statement of matters in Maine. It is a large state, and an interesting field of labor. Although there are but few active believers, still these few are willing to do their utmost in order to promulgate this truth. Never has there been a time when more substantial good could be done, if we had judicious and faithful laborers in this great field. This lack of preachers, with the want of interest on the part of some, is somewhat discouraging. We want efficient, self-sacrificing men of God, and good could be accomplished. We hope for better days among us, though we should expect trials by the way; for it is through much tribulation that we must enter the kingdom of God.

BRO. I. H. SHIPMAN here offered a few remarks respecting our brethren who labored at a distance, and feared they are not appreciated as they should be.—He spoke of Bro. Orrock and his labors, who designed to receive ordination. He said that in Worcester they were truly united, and were living in the peace and enjoyment of the grace of the Spirit and the religion of Christ.

New Hampshire.

BRO. SHERWIN said that in the vicinity of Sugar Hill there were over 100 believers. He could not

speak of any unusual interest, but the brethren remain firm and devoted to the truth. Some have come amongst us with other messages, but they were not received. Bro. S. spoke of his feelings, and that he had not attended a Conference for the last six years in which he felt more interest than in the present one. He requested the prayers of the brethren that the cause of God might be revived among them.

BRO. H. PLUMMER remarked, that he occasionally labored in Kingston, Kensington, and Salisbury Point. The brethren there had associated together for the maintenance of public meeting. These brethren are not after every wild notion, but are willing to hear and sustain nothing but the truth. He thought the cause was rising in that locality.

BRO. TAYLOR said, that in Claremont and Grafton preaching could be well sustained, and good be done.

Vermont.

BRO. E. PARKER, from Waterbury, said: The Advent cause in the part of the country where I live commenced under the labors of Bro. Miller, and since then, by the efforts of others, it has advanced. In Waterbury, meetings have been sustained since 1843, and a great amount of light has been shed on the doctrines of the speedy advent of our Saviour. Just at this time the cause is depressed from certain causes; but these adverse influences have accomplished all they can, and we will again revive. He thought that if the brethren had employed a pastor, as formerly, they could prosper much better.

BRO. REYNOLDS reported the state of the cause where he had travelled from Danville to Stratford, as being in a very prosperous condition. Some have passed through this region and endeavored to sow the seed of discord, but have produced no effect. The many instances of departure from the faith, should be a warning to us to be careful to preach nothing but the gospel in its purity. Said Paul to his son Timothy, "Preach the word." Bro. R. referred to other towns where the cause was visibly on the advance; he spoke of the necessity of sustaining the great Advent truths free from other questions. We want, said the speaker, laborers, faithful, devoted, and diligent; laborers, not drones. He closed by speaking of the importance of enforcing the truth on the minds of the impenitent.

The meeting then adjourned, after the singing of the hymn,

"O when shall I see Jesus,
And in his kingdom dwell;
Partake its rest eternal,
Its songs of triumph swell?"

AFTERNOON SESSION.

The meeting was opened with prayer by Bro. O. R. FASSETT. After prayer the following hymn was sung:

"Holy Bible! book divine!
Precious treasure thou art mine!"

In view of the ordination of Bro. John M. Orrock, Bro. H. Plummer preached a very appropriate and interesting discourse from 2 Tim. 4:1, 8.

After the discourse, the congregation sang the following hymn:

"Let Zion's watchmen all awake,
And take the alarm they give;
Now let them from the mouth of God
Their awful charge receive."

Ordination.

The following brethren participated in the ordination: P. Hawkes, I. E. Jones, H. Plummer, J. V. Himes. The ordination prayer by Bro. I. E. Jones. The charge and right hand of fellowship by Bro. J. V. Himes.

The Charge.—"My dear young brother:—The instruction which you have received, in common with ourselves, supersedes the necessity of any additional remarks from me.

"I wish, however, to say a few words of comfort and encouragement to you. You have, my brother, offered yourself a sacrifice upon the altar of God; you have made a consecration of all to Him, and for a given object, and there is no drawing back, but unto perdition. Your 'offering' is not for self-aggrandizement, nor personal profit, but of yourself, as it relates to your own salvation, and because you solemnly believe God has called you to preach the gospel of the Lord Jesus Christ; and, like Paul, you exclaim, 'Woe is unto me if I preach not the gospel!' Go forth, my dear brother, go! and save what Christ has purchased with his precious blood; pluck sinners as brands from the burning, and bring wanderers back to Christ. This is the object of our mission—this the design of the 'ministry of reconciliation.' It is, my brother, only a part of the work of the minister of Christ to bring sinners to Him: a greater work than that remains, which is, to train up and prepare these souls for the kingdom of God. These lambs are among wolves, and bear in mind the words of our Saviour, 'The hireling fleeth because he is a hireling, and careth not for the sheep;' but the faithful minister will watch for souls, as he that must give account of his stewardship at the return of his Lord. The minister of the gospel should be a blessing to all the community, he should be interested in our families, in instructing them in the ways of life.

"At this time, we are placed amid peculiar and afflicting trials and perils; hence the great importance of constantly feeling a humble reliance on God for wisdom and strength; and though many things may appear against you, still all will be well at last.

"Now go forth, my dear brother, in the fear of God; he is opening to us a new field of labor; the battle may be fiercer, but it will be the more glorious in its victory.

"And now, my brother, allow me to give you this hand of fellowship, in the fellowship of saints. We bid you a hearty and cordial welcome to all our joys, and our sorrows; continue to be true till Jesus comes. We expect you to proclaim, and faithfully to adhere to the great and glorious doctrines till the end. May God add his blessing, and at last give you a crown of glory that fadeth not away."

The afternoon's interesting services were closed by singing,

"Hark! hark! hear the glad tidings."

(To be continued.)

SERMON PREACHED AT THE NEW YORK CONFERENCE.

BY L. D. MANSFIELD.

"Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity."—1 Cor. 16:13, 14.

Our texts contains five exhortations, which we shall notice in their order.

1st. "Watch ye." The command to "watch," is one of frequent occurrence in the New Testament, and particularly in the communications of our Lord Jesus Christ; it is therefore an imperative duty of the Christian. There is no substitute for watchfulness; there is no duty which can supply its place; there is no Christian grace which will render this duty superfluous.

Watchfulness is indispensable to all other duties; it is its duty to look out, and attend to the performance of all Christian duties. It is not properly one of the Christian graces of itself, but is a kind of guardian to them, and has the oversight of them all, and notices whether they are present in their appropriate time and place.

It acts also as a sentinel, and looks out for dangers; and the Christian citadel is not less endangered, by neglect on the part of watchfulness to fulfil its trust, than a camp, in the midst of an overwhelming hostile force, would be by a want of vigilance on the part of the outposts; or a ship in the midst of rocks and shoals, by the inattention of the man at mast-head.

The following are some of the admonitions which the Saviour has given us on this point:

"Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh."—Matt. 24:42-44.

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."—Luke 21:36.

"Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch!"—Mark 13:35-37.

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."—Rev. 16:15.

In these passages there are no less than three distinct things implied in being watchful. 1st. Wakefulness in respect to the signs of the times, and being on the look-out for the personal, glorious coming of Christ and the indications of its approach. 2d. Vigilance to avoid the dangers and perils by which the Christian is surrounded. 3d. Close attention to our own state of heart and manner of living, so that they may comport with our professions, and that we may be such as to be "accounted worthy to stand before the Son of man." May our watchfulness, my brethren, partake of all these qualities, and may we not be satisfied to observe and understand the signs of the times, and the evidences of Christ's speedy coming, without that careful circumspectness which will guard us against dangers, and keep our hearts and lives "unspotted from the world!"

Watching for the Lord's coming, will doubtless lead to this; but there is reason to fear that we may become so habituated to talking of the signs of the Lord's coming, that the power and influence of this sublime and soul-stirring theme may not be fully felt, and we fall into the snare of observing outward signs to the neglect of inward frames of mind. "This ought ye to do, and not to leave the other undone."

2d. "Stand fast in the faith." The term "faith" is used both to signify belief and the thing believed; in this case, it evidently means the gospel, or system of truth which God has revealed to be believed, which is often called "the faith." Jude says, "It was needful for me to write unto you and exhort you, that you should earnestly contend for the FAITH which was once delivered unto the saints."

To "stand fast" in the truth when once received, is as much the duty of a Christian, as to receive it in the first place. There is no antagonism between the two commands, "Stand fast in the faith," and "Grow in grace and in the knowledge of our Lord Jesus Christ;" indeed, we must be "rooted and grounded" in "the faith" in order to "grow" at all. It is a mistaken idea altogether that a person can only grow in a knowledge of the truth, by keeping his mind in an unsettled state in respect to the truth, and ready at every suggestion to question the validity of his faith on almost every doctrine of the Bible. As well might a tree grow with its roots continually disturbed and displaced, or transplanted every few days. As though there were no growth, where there is not a perpetual change in the doctrines believed! To change one article of faith for another is simple barter,—nothing is added to the general stock. Does the human body grow, where the amount of substance appropriated by nutrition only equals the habitual waste of the body?

Would "new born babes" (to whom Peter likens converts) grow by the "sincere milk of the word," if they simply received by assimilation, the same quantity of matter that was thrown off by elimination? Certainly not!

Does a student grow in the knowledge of the sciences by repudiating his alphabet, in order to become a proficient in rhetoric? Or ignore the ground rules of arithmetic, in order to obtain a knowledge of the higher mathematics?

No! No! He must "stand fast" in the primary principles of all the sciences, in order to make any proficiency in the more profound departments of those sciences.

The Christian course is likened to a race, and also to a combat, with which we usually associate the idea of progress—a going forward; and yet these figures do not render the idea of "standing fast" of no account, or inappropriate. It may be as important to "stand fast" in a position of advantage, as to push forward against the enemy. Indeed, many a well-fought battle has been lost in the finale, because the vantage ground was not maintained: and it seems

to me that we are in danger from this cause at the present time.

As a people, we have contended "for the faith once delivered to the saints," courageously, and have achieved, despite our alleged defeats, a decided advantage over our opponents of the temporal millennium school; and many who have never agreed with our former exposition of prophetic times and dates, have been constrained to fall back before our invincible arguments in respect to the coming of Christ, the millennium, the new earth, the everlasting kingdom, &c. Our little army has occupied high vantage ground, gained by "contending earnestly for the faith once delivered to the saints;" let us take care that we do not surrender it to our enemies, even though we be advised to by our friends.

Since we engaged in our work of proclaiming "the everlasting gospel," we have had many solicitations to "depart from the faith;" and there is scarcely a doctrine in our whole system of truth which has not been attacked by open foes and surrendered by false friends. We have seen one pillar after another of the fair temple of truth ruthlessly assailed, and that too by avowed Adventists; and I have been reminded of the language of the Psalmist in speaking of the temple,—"A man was famous according as he had lifted up axes on the thick trees; but now they break down the carved work thereof with axes and hammers."—Psa. 74:56. Some men who were "famous" for defending the truth and bringing it out in all its beautiful proportions, now render themselves more "famous," by falling upon the truth with their rude attempts at argument, marring its beauty, and defacing it to such a degree as not to be recognized by its friends.

Under pretence of being open to the reception of all truth, and especially new truth, some have swallowed the veriest fables, which they themselves had before proved such; and then turn upon those who "stand fast in the faith," with the charge of "un-teachableness," because they will not pronounce these old errors to be genuine, newly discovered truths, and receive them as such.

If it has been a virtue in us, my brethren, to receive the Advent faith and to maintain it hitherto, can it now be a virtue to repudiate its most distinct and important doctrines? Are we to be "ever learning, and never able to come to a knowledge of the truth?" Or must we publish one day what is "THE TRUE GOSPEL FAITH, AND BIBLE DOCTRINE, concerning the Millennium, the gathering of Israel, the new heaven and earth," &c., and then next day explode half of it! and thus give up our strong positions to the enemy! I confess my extreme regret that any occasion exists for making these remarks, but it is a fact which cannot be concealed, that the redeeming doctrines of pre-millennialism have been abandoned by some, and those features of that system which have neutralized its power in Europe, and rendered it vulnerable to the attacks of post-millennialists,* have been selected as the especial shibboleth of a party of professed Adventists.

The doctrines of Judaism, temporal millennialism, &c., are now paraded before us as "new truths," and we are regarded as extremely perverse, because, having discovered these old heresies, under their new guise, we refused to treat them with any more respect than we, and they indeed, have been accustomed to show them in times past.

We do not advocate that obstinate dogmatism that cherishes a false doctrine to the last; but that genuine stability and solidity of Christian faith which holds fast to the truth, when attacked by foes or betrayed by friends.

Let us now notice some particulars in respect to which we need the admonition to "stand fast in the faith."

1st. *The character of Christ in his second advent.* It has been often said that the nature of Christ's coming, whether personal or spiritual, is the all important question at issue; but this is a mistake. We find that the doctrine of the personal advent is held in connection with the essential features of the temporal millennium,—viz., the conversion and return of a portion of the Jews—the conversion of the heathen, after a series of fearful judgments—the supremacy of the Church over the heathen, &c.

What difference does it make whether Christ comes spiritually, providentially, or personally, if he comes to do the same things, and in the same character, substantially in either case?

We insist that though the manner of Christ's coming be important, yet the objects and results of his coming are more important.

Christ comes as a JUDGE, to "reward every man according to his works." No inferences from the Old Testament prophecies can destroy the inspiration of this and kindred declarations of the New Testament. Nor must we interpret the scriptures which refer to Christ as judge, by the usage of that word in some cases in the Old Testament, but by the explicit declarations of Christ and the apostles.

It has been said in substance, when speaking of the character of Christ in his second advent, "Jesus is not a mere hangman, he comes to guide, and bless, and save, like a shepherd king." This view of Christ's judicial character destroys the whole practical influence of the doctrine of the judgment. If to judge the heathen, is to act the shepherd over them, then did not the New Testament writers understand whereof they affirmed.

But what is meant by saying "Jesus is not a mere hangman?" I suppose it means that Christ, as JUDGE, is not merely the executor of the penalty of the laws. A hangman, or sheriff, is the executor of the law in case of capital punishment. Now, the scriptures declare this to be the especial work of Christ at his second coming—"And hath given him (Jesus) authority to execute judgment also, because he is the Son of man."—John 5:27. "Behold, the Lord cometh with ten thousand of his holy ones, to execute judgment upon all."—Jude 14, 15. This, Jude teaches, is "the faith once delivered to the saints," for which we are "earnestly to contend," and in which our text exhorts us "to stand fast."

That the term "all" is not restricted here, so as

to exempt the heathen, is plain from two texts. Paul, in preaching to the heathen at Athens, and referring to their worship of idols of "gold, or silver, or stone, graven by art or man's device," says, "And the times of this ignorance God winked at, but now commandeth ALL MEN, EVERYWHERE, to repent, because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained."—Acts 17:30, 31.

From this passage we learn, that when Christ "judges the world in righteousness," there will be no "winking at the ignorance of the heathen,"—all, ALL are commanded to repent, in preparation for that day.

Oh! what unpardonable liberties do men take with God's word, when they say, Christ will "guide, and bless, and save" a remnant of the heathen who have not repented, up to the day appointed for judgment. How foolish would be the following, legitimate construction of the text, according to this theory: "God now commandeth ALL MEN (especially heathen), EVERYWHERE, to repent, because he has appointed a day in which he will 'bless and save' a remnant of them, though they do not repent before that time."

The second text which is decisive on this point, is found in Romans, first and second chapters. In the first chapter the character of the heathen world is given (vs. 18-32) and they are expressly declared to be "worthy of death." In the second chapter the apostle says, "We are sure that the judgment of God is according to truth, against them which commit such things," and then adds, "Who will render to every man according to his deeds: to them who by patient continuance in well-doing, seek for glory, and honor, and immortality—eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness; indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile . . . for there is no respect of persons with God. For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law . . . in the day when God shall judge the secrets of men by Jesus Christ."

The advocates of the "age to come" theory, ask us with an air of triumph, "How long is this day in which Christ will be judging the world? You don't think it a day of twenty-four hours surely!" We reply, that it is altogether immaterial to the argument before us whether the day be literal or a thousand years long, though we have never contended that it was only a period of twenty-four hours.

Christ's work is the same, whether the day be long or short. What we maintain is, that Christ's office at his second coming is that of JUDGE, and that he will have no work to do which will interfere with his "rewarding every man according to his works."

Who cannot see that if any part of the judgment day is occupied in preaching to, and converting men, that it is inconsistent with his alleged purpose to reward "every soul of man" according to deeds already committed?

There are very many explicit scriptures on this point, which our time will not permit us to notice, we therefore leave it, with the earnest admonition to "stand fast in the faith," in respect to Christ's character as JUDGE!

2d. *The character of the age or dispensation to be introduced at the Lord's coming; whether of probation or reward, or to consist in a mixture of both.*

The doctrine which we have been accustomed to teach as a people is, that it is altogether a period of reward; this has been clearly set forth under the above head.

The idea has, however, been broached lately by a class of pre-millennial writers, that the Millennium is a mixed state, some persons being in a state of reward, and others in a state of probation. The passages already adduced are of course decisive on this point; if Christ judges and rewards men, as those passages teach, there is no probation to them. But I introduce this head for the purpose of looking at one of the strongest proof texts upon which the theory of a mixed, probationary state is grounded.

Isa. 66:15-24—"For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many. They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord. For I know their works and their thoughts; it shall come, that I will gather all nations and tongues; and they shall come, and see my glory. And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. And they shall bring all your brethren for an offering unto the Lord, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord. And I will also take of them for priests and for Levites, saith the Lord. For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain," &c.

This passage is understood to teach that at the coming of the Lord to judgment (as in the 15th to 17th verses) there will be a gathering of "all nations (12th verse), by the agency of a portion of the Jews who will be converted by seeing Christ, who will be "a sign" (v. 19) among them at that time, and that these Jews thus converted, will be sent to "Tarshish, Pul, and Lud, Tubal and Javan, and to the isles afar off, which have not heard God's fame, nor seen his glory," and that having "declared his glory to them, they will come up to Jerusalem, which is to be re-built, accompanied by these Gentile converts."

This is, at least, as we understand the theory. However, it will not be strange if we are accused of "misrepresentation," for those who hold these views are generally impressed with the absurdity, when stated by others, and are disposed to deny them.—(To be continued.)

"I AM THE WAY."

Is there a voice to cheer the heart
When earthly joys and hopes depart?
Yes—gladning as the light of day,
Our Saviour saith, "I am the way."

When fierce temptations do assail,
And every refuge seems to fail,
Then Jesus speaks—Oh hear him say,
"Look unto me—I am the way."

Oh let me ever hear this voice,
So shall my soul in God rejoice,
And through the changes of each day,
Still feel that Jesus is "the way."

H. P. E.

Extracts from Letters.

Bro. I. ADRIAN writes from Bridgeport (Ct.), May 30th, 1851:

DEAR BRO. HIMES:—There is no cause of discouragement, although the heavens appear black with the wrath of man. Still, we have this to console us, that God can cause even wrath to praise him, and the remnant he can restrain. A brighter day is beginning to dawn upon us, and a glorious world is bursting into sight, the atmosphere of which will never be contaminated with the foul breath of detraction and calumny. Our past trials have been, or should be, a blessing to us. The darker our path, the more severe our trials, the greater the contrast and enjoyment when we enter into rest. These are days of peril, and we shall not envy the promoters of discord, when we see them bearing the responsibility in the day of judgment.

I think this is a time of the greatest danger through which we have ever passed, because the most prominent signs of the Saviour's coming are past, and the world is under the influence of a mysterious spell, which beguiles men into the hope of peace and prosperity in time to come,—a universal calm. These signs have had their influence on the world; but the spell which has succeeded is that of demons, gathering the world to bind them more securely. Under this calm, some have left their work for vain jangling, in which, I fear, the desolating storm of wrath predicted in the word of God, will overtake them. I pity them,—may heaven also pity them. Dear brother, we have but one object in view,—the coming of Him who is above all, King of kings, and Lord of lords. May this ever be our theme, until faith is swallowed up in sight.

Bro. LEVI DUDLEY writes from Perry's Mills (N. Y.), June 2d, 1851:

I am thankful to see the "Herald" so clear, pure, and free from strife and vain-glory. I now think it worthy of being recommended to any and everybody, and my prayer is, that its conductors may be men after God's own heart, endowed with wisdom from on high, and that they may keep its columns free from vain strife and false doctrine. I want a paper which I shall not be ashamed to place in the hands of my friends and neighbors to read. I have had many good feasts of late in perusing the "Herald," and should not like to be deprived of it for a single week.

I have just returned from visiting the scattered and tried saints as far west as Massena; the Lord is still with his people, and will be to the end. Praise his holy name.

Bro. A. BURKHOLDER writes from Nelson (C. W.), May 22d, 1851:

DEAR BRO. HIMES:—I want the "Herald" again, and must have it, for I have been for some time lost for the food that it yields. We have no Advent preaching of any account, for the church has almost ceased to exist, there being only two of us that meet for prayer. It is true that Bro. D. Campbell is with us several times a year; but we want more food, that we may have the power and spirit of religion in these perilous times, while looking for that blessed hope.

Will you inform me through the "Herald," in what part of John Wesley's writings I may find where he names the year 1836 for the accomplishment of the prophetic periods? Many of his followers deny that he ever named a time for the accomplishment of these periods.

[You will find what you seek in Wesley's Notes on Rev. 12th, 13th, and 17th chapters.]

Obituary.



"I AM THE RESURRECTION AND THE LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11:25, 26.

FELL asleep in Jesus, at Salem, Mass., on the 16th of May, 1851, Bro. SAMUEL PAYNE, aged 43 years. Services were performed by Mr. Wilder, pastor of Howard-street Church. A full and deeply-sympathizing audience were in attendance. Once a slave, both to sin and oppressing man, he prized much his freedom, blessing God for the same, and taking an ardent interest in the welfare of his crushed countrymen. He died the Christian, and is gone from his fears and toils, death being kinder to him than the kidnapper: the former having but put him to rest in the quiet grave, whereas the latter would have dragged him into a living and ceaseless bondage. He was beloved by all in the place, and though not connected with any religious society, he had for years been a firm believer in the soon coming of his Lord, and died in this blessed hope, saying many beautiful and pleasant things in his last moments, indicative of his triumphant faith. May his surviving companion be consoled in this bereavement by the grace of God. The resurrection is at hand. Let us be patient and ready.

D. T. T. JR.

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THE ADVENT HERALD.

BOSTON, JUNE 14, 1851.

BOOKS FOR SALE AT THIS OFFICE,
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THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 454 pages, about half of which is set to choice and appropriate music.—Price, 50 cts.

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WHITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it.—Price, 75 cts.; gilt, \$1.

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THE RESTITUTION, Christ's Kingdom on Earth, the Return of Israel, together with their Political Emancipation, the Beast, his Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch.—Price, 37½ cts.

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EXPOSITION OF THE APOCALYPSE.—By David N. Lord. This work, although containing much that we dissent from, is the best work on the Apocalypse with which we are acquainted.—Price, \$2.

A TREATISE ON PRAYER; designed to assist in the devout discharge of that duty. By Rev. E. Bickerteth.—Price, 30 cents.

THE STORY OF GRACE.—By Rev. Horatius Bonar.—Price, 30 cents.

MY SAVIOUR; or Devotional Meditations, in Prose and Verse, on the Names and Titles of the Lord Jesus Christ.—Price, 50 cts.; gilt, 75 cts.

THE NIGHT OF WEeping; or Words for the Suffering Family of God.—By Rev. H. Bonar.—Price, 30 cts.

THE MORNING OF JOY; being a Sequel to the Night of Weeping. By the same.—Price, 40 cts.

THE SECOND ADVENT; NOT A PAST EVENT—A Review of Prof. Alpheus Crosby.—By F. G. Brown.—Price, 15 cts. single; \$10 per hundred.

THE PNEUMATOLOGIST.—Published monthly, by J. Litch.—\$1 per volume, in advance.

THE AMERICAN VOCALIST.—For a full description of this work, see advertisement on the preceding page.—Price, 62½ cts.

LAST HOURS, or Words and Acts of the DYING.—Price, 62½ cts.

BOOKS FOR CHILDREN.

THE BIBLE CLASS.—This is a pretty bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25 cts.

THE CHILDREN'S QUESTION BOOK, with familiar questions and answers, prepared for Little Children of Sabbath Schools, and designed to give them instruction about the Saviour, on his birth, his mission, life, and example—his sufferings, death, burial, resurrection, ascension, and second coming, &c.—Price, 10 cents.

THE BEREAN'S ASSISTANT.—Questions on the Book of Daniel; designed for Bible Students, in the Sabbath School, in the Bible Class, or at the Fireside.—Price, 10 cents.

TWO HUNDRED STORIES FOR CHILDREN.—This book, compiled by T. M. Preble, is a favorite with the little folks, and is beneficial in its tendency.—Price, 37½ cts.

ONE HUNDRED AND FIFTY STORIES FOR CHILDREN.—This is another excellent story book, embellished with four beautiful engravings.—Price, 37½ cts.

JEWELS IN HEAVEN.—This is a very handsome little book of 128 pages, consisting of "obituary notices" of children, in prose and verse, prepared and arranged by N. Hervey.—Price, 25 cts.

ONE HUNDRED COTTAGE STORIES FOR GIRLS.—Embellished with eight engravings.—Price, 25 cents.

THE LILY AMONG FLOWERS.—Price, 25 cts.

Indebtedness to the "Herald."

THE following estimate is independent of over 500 copies we send out weekly without pay.

No. of bills sent to persons owing \$2 and over, 777, amounting to	\$2446 00
No. of persons owing for vol. 6 at end of the volume, to whom bills were not sent, 895, amounting to	895 00
Making 1672 persons to be heard from; and due the office for "Herald" at commencement of vol. 7	\$3341 00
Since paid by those to whom bills were sent, 259 persons	\$570 00
Since paid on last vol., to whom bills were not sent, 230 persons	230 00
No. of those who have announced their inability to pay, and whose accounts have been cancelled, 111	406 00
Still to be heard from, 1072 persons, owing	\$2135 00

On the 15th of March, we discontinued the *Herald* to 182 persons, each owing \$4 or over, to whom we had sent bills amounting to \$734, and from whom we had heard nothing. And also to 218 free persons, to each of whom we had sent from four to seventeen volumes of the *Herald*, without hearing from them whether it was a welcome visitor, and whose accounts, if charged, would amount to \$1811—making 400 stoppages, to whom the paper has been sent to the amount of \$2,535 without pay. There are still large numbers to whom we must discontinue the *Herald*, unless we learn whether it is sufficiently prized by them to make it advisable to subject the office to the expense of sending it.

Herald Office Donation Fund.

We have given out books and tracts from this office, the last year, to the amount of \$127 04, and have received \$119 50, leaving an excess of donations over receipts of \$7 54. We have cancelled the account, and opened a new one for the ensuing year.

It should be stated, however, that the above account does not embrace about \$150 worth of books and tracts which have been sent from the office for gratuitous distribution, and of which no mention has been made in the *Herald*. This amount has been distributed during the last eight months.

Notwithstanding we have done all that we could in this department of our labor during the past year, we have done less than formerly. We now begin anew, and confidently anticipate the assistance and co-operation of our friends. There are several faithful brethren who need tracts for distribution in their respective fields of labor; we have promised to assist them; but this promise has been given in the confident expectation that our friends will place in our hands the means to do so. This department of labor is an important one, and should not be suffered to decline for lack of funds. It is an invaluable means of spreading light, and not only greatly aids

the preacher in his active labors, but often proves an efficient agent where the living preacher cannot go. We trust that those who feel interested in tract distribution, will see to it that means are furnished, that these little messengers of truth and light may be scattered, like autumn leaves, through the length and breadth of the land.

The Conference.

We must confess, that previous to our recent annual gathering in this city, we felt some anxiety in relation to it. The peculiar circumstances under which the brethren have met for a few years past, had made these meetings anything but pleasant to friends, or attractive to strangers. Some had, in consequence, become discouraged, and took no interest in the meetings, or altogether refrained from attending them. Consequently, we were no less surprised than gratified at seeing a larger attendance at this year's Conference than for the last eight years. Brethren and sisters from all parts of the country, including Canada and Nova Scotia, were in attendance, richly laden with the spirit of the gospel, and deeply imbued with a love of the brotherhood. The exercises of the Conference were mainly of a devotional character, and were distinguished by a spirit of love and humility. Indeed, all the deliberations were carried on in the most harmonious and happy manner.

When we express our expectation of future good, as the result of this meeting, we also express the strong expectation of brethren generally; for a more harmonious and united meeting we have never witnessed. There were no attempts made to act in unison, or to reconcile irreconcilable differences,—for no one appeared to have the slightest idea that there was any difference of opinion on any point, much less a difference in spirit and Christian fellowship. And though not a syllable fell from the lips of any of the speakers, urging to unity of feeling and action, it was obvious that all were moved by one spirit. The whole meeting was replete with interest and encouragement to every friend of the cause. A portion of the proceedings will be found in another part of this paper.

We have one regret to express, that the time of the Conference did not allow of a more full and general statement by the brethren, of the condition of the cause. Very many were anxious to report and hear concerning the state of the cause throughout the land, but time would not allow them to do so. Enough was said, however, to show that the cause of the Second Advent is still vigorous, and cannot fail to move onward.

Children's Advent Herald.

We made an appeal, a short time since, in behalf of this little paper, and we are glad to understand that it is likely to be heeded. Some are interesting themselves in its behalf, and are doing well. But there is abundant room for constant effort, that our little ones may have a paper devoted to their instruction.

A lady called at the office a few days since, and inquired concerning the support we received towards its publication. She presented us with \$5 to help sustain it, and expressed the hope that it would soon be published twice a month. This is the way to bring it about, and we hope the hint will not be thrown away.

The following are the contents of the June number, being No. 2 of a new volume:

"The Child's Prayer for a New Heart" "Harry and his Dog; or the evils of Disobedience" "Frank and the Alligator" "Facts worth Remembering" "A Song" "A Beautiful Allegory" "Are you ready?" "A Soft Answer turneth away Wrath" "Anecdote of the 'Swedish Nightingale'" "A Faithful Old Horse" "High Wages for doing Nothing" "The Diamond" "Scripture Questions" "Age of Animals" "Arabic Proverbs" "Puzzles" &c.

Terms: 25 cents per year. Two copies (uncut) can be sent to one place, for single postage.

COLLECTION OF THE JOURNALS OF AMERICA FOR FRANCE.—Two years since, the subscriber undertook to make a collection of American Newspapers for the City Library of Paris, to be presented by Alexandre Vattemare, Esq. Many hundred editors and publishers responded to the request, but nearly every paper received contained evidence, in allusions to "exchanges," that the collection was not complete. Numerous additions have since been made, but the dates are scattering, and as no editor will refuse a single copy of his sheet for such a purpose, another appeal is made. The next fourth of July will be the seventy-fifth anniversary of our country's independence, and the subscriber respectfully solicits a copy of every daily journal bearing that date, and of the next published number of every tri-weekly, semi-weekly, and weekly journal published in America.

Those editors who will copy this before July, will increase its circulation among the fraternity, and those who receive "exchanges" from the new States, will confer a favor by forwarding those bearing the desired dates. All such will be enrolled in the report to the French authorities as "collectors."

A duplicate list of journals contributed, will be deposited in the Library of Congress, at Washington, and the subscriber appeals to the fraternity for their aid in placing a typographical monument of American power and progress, in the very focus of European intelligence. B. P. POORE.

** Direct to the "American Sentinel," Boston, Mass. Papers wishing to exchange with the now united *Sentinel* and *Nation*, will please direct to the *Yankee Nation*, Boston, Ms.

"*Defence of Elder J. V. Himes*": being a History of the Fanaticism, Persecutions, and Secret Workings of those who, under the Garb of Friendship, have proved the most Deadly Enemies of the Second Advent Cause. Published by order of the Chardon-street Church, Boston. No. 8 Chardon-street. 1851.

This is a work of 280 pages, beginning with the Stark-weather disaffection, and coming down through the various phases of the opposition to the present time. Price 25 cts. single copy; five copies for \$1, when sent to one address. A liberal discount made to agents, to sell again.

THE FREE LIST TO MINISTERS.—The provision for this is not yet exhausted. If any know of those who would be pleased and profited by the perusal of the *Herald*, let them consult with them, and send on without delay.

FOREIGN NEWS.

The news from Europe, for some time past, has been of little importance to the general reader.

The Crystal Palace continues to be visited by 30,000 or 40,000 persons daily. The money received for tickets of admission already more than exceeds the cost of the building. The price of admission was reduced from 5s. sterling to 1s., or quarter of a dollar, on Monday, the 26th ult., at which price it is to remain. It was anticipated that the rush would be so great, as to cause some difficulty; on the contrary, the number of visitors on that day was less than on any previous day, many, no doubt, being kept away by their fears of the anticipated crowd.

The Ecclesiastical Titles Bill, a Government measure for the purpose of checking the aggressions of Popery, drags itself slowly along in the House of Commons. It is a measure that satisfies no one, being considered by all classes as utterly impotent, and by those who have correct views of the nature of Romanism, as insignificant. The Roman priesthood in Ireland, however, would have it understood, that they believe they are in awful peril from the Ministerial bill, and the whole country is kept alive by indignation meetings, at which bishops and priests hold forth with patriotic and holy fervor. To read the speeches and letters of these men, without reading the miserable measure which has given rise to them, one would imagine, that should the bill pass, every Roman Catholic in Great Britain would suffer very little short of being drawn and quartered. We think the measure (inoperative though it will be, even should it pass,) unwise, as it allows the Catholics to affect a cry of persecution. If the Romanists wish to salute their king Log with the title of "Your Eminence," and desire to see him perambulating the streets of London in a broad-brimmed hat, white petticoat, and scarlet stockings, we see no good reason why their wishes should not be gratified, seeing that titles of distinction are recognized in England. We do not know that we should be at all horrified should a cardinal be sent to the United States, clothed in his appropriate costume, even though his title would be given and received in direct violation of law; for the title would be little venerated by Americans, and the scarlet stockings less so. If we may believe the *Freeman's Journal*, of New York, Archbishop HUGHES has been made a cardinal, at which the faithful are called upon to rejoice. The next time his "Eminence" meets with the Puritan Society, as an invited guest, we hope he will appear in his scarlet hose.

The Wesleyan Reform agitation in England has not decreased in importance nor in intensity. The Conference party still rule with relentless severity, while the Reformers move forward, gradually gaining the sympathies of the people. The Conference will meet in July, we believe.

The state of parties in France is rather critical. There appears to be a desire for a revision of the Constitution; each party hoping to accomplish its own ends during the process. The friends of the President advocate the alteration, so that he may again be brought forward as a candidate, which cannot be done under the present Constitution. The Republicans oppose the change, and talk of running Gen. Cavaignac as their candidate.

Four Roman soldiers were brought before a court martial for taking part in attacks on the French soldiers. Two of them were condemned to hard labor for life, and the other two to the same punishment for ten years.

The disarmament is going on with ut resistance, and with order and regularity. Many individuals have not, however, given up their arms, and the searches made by the Roman police have led to many discoveries.

Some of the Romans have for some time refrained from smoking; but as tobacco is in the hands of a contractor, who pays a certain sum to Government for the monopoly, the measure is simply indicative of the spirit of the people. The Government has issued a decree, announcing that summary punishment will be inflicted on every person endeavoring to prevent another from smoking or using tobacco.

It is said that the Romans have resolved to buy no more lottery tickets. This measure will prove very annoying to the Government, as a considerable revenue is derived from this mode of encouraging gambling among the people.

The Bishops of the Roman Catholic governments of the Upper Rhine have agreed to a memorial to be presented to the several governments, containing seventeen demands, which, if granted, would render the Church totally independent of the State, and deprive the latter to a considerable extent of its political power.

The Lily of the Valley. By the author of Little Henry and his Bear. Sixth edition. New York: John S. Taylor, 143 Nassau-street. 1851.

This is a very neat and interesting volume, well adapted for the perusal of children. It is a narrative written with beautiful simplicity, and calculated to leave a salutary impression on the mind.

Bro. JOHN M. ORROCK, of C. E., was with the church worshipping in Chardon-street Chapel, last Sabbath. He delivered three able and sound discourses, and all appeared to be edified and instructed.

Elder RICHMOND, late of Peru, Ind., has been invited to become the pastor of the Advent church in Buffalo, N. Y. He will labor with them for a time.

Bro. D. T. TAYLOR, jr., has been invited by the Chardon-street church to become their assistant pastor.

BIG TENT MEETING.—The Big Tent will be raised at South Truro, Cape Cod, Mass., one mile from Parmenter's, about one third of a mile from Atwood's new wharf, a quarter of a mile southwest of the Episcopal Chapel, and near the School House in the 8th District, on the second day of July, and meetings continue over the following Sabbath. Elders J. V. Himes, J. Litch, and others, will be present to labor. In behalf of the Committee.

I. R. GATES,
JOEL ATWOOD,
NOAH MAYO.
Big Tent and Camp-meeting in New Haven, Ct., commencing Aug. 30th, and continue a week, or longer. It is hoped this will be a general meeting of Adventists throughout this region, and that the cause of spreading the great truth of our soon coming Lord may here receive a new impetus. Let brethren come with faith and earnest prayer, that God may revive his work. Those coming from the north or south, can come by way of the Burlington and Rutland Railroad, and probably stop within fifty rods of the ground. All necessary arrangements for the accommodation of those who may come will be made, the particulars of which will be given hereafter.

Bro. HIMES is again prostrated by a severe affection of the throat, and is confined to his room.

BUSINESS NOTES.

C. Densmore, Mrs. E. Edson—Have cancelled and will send.

L. L. Howard, \$1 for books—Do the best you can, all right.

W. M. Stephenson, \$5—Will send the books after the first of July. The balance pays to No. 363.

J. Bullock—Please to give his denomination.

E. L. Loomis, \$4—Have credited \$2.27 to balance book account, and the balance on Herald to No. 341. The \$8 you sent by mail was not received.

Isaac Smith—Your paper is mailed every week as you direct—cannot tell why you do not get it.

H. M. P. Moore—The Herald is now sent to Bro. O.

H. J. Atkins—Sent "Defence," and "Chronology," but cannot decipher the name of the other work. Please write us plainly and we will send.

G. W. Clement—Sent books by Cheney & Co. the 9th.

J. G. Hook—Sent books by Cheney & Co. the 10th.

H. R. Grey—Sent books by Bigelow the 10th.

L. D. Mansfield—Sent you a bundle of books by Express the 10th inst., in which was a bundle for J. S. Clapp, of Homer, and also one for Mrs. D. B. Linn, Seneca Falls, which you will please forward to them.

Wm. Busby—Sent you books the 10th by Express.

HERALD OFFICE DONATION FUND.

From June 4th, 1851.

Tracts to O. D. Eastman, for Isle of Shoals	1 00
W. G. Ghoslin, Northern New York	19 37
Sundry persons at the Conference, June 4th	4 50
I. Rice, for Nova Scotia	5 50
Donations from friends at Conference June 4th	5 00
Friends in Nova Scotia, by I. Rice	10 00
R. Potter, Nova Scotia	1 00
Excess of expenditures over receipts	11 97

DELINQUENTS.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

J. DUER, of Morristown, Pa., refuses his paper, owing 1 75

Total delinquents since Jan. 1st, 1851..... 129 13

TO SEND HERALD TO POOR.

[NOTE.—We have the happiness to know, that we never refused the "Herald" to the poor. None have ever asked in vain, though of late the number has greatly increased. We thank our friends for their aid in this department.]

Mrs. W. Cook..... 1 00

APPOINTMENTS, &c.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening; otherwise, they cannot be inserted until the following week.

Bro. John Craig will preach at the house of Bro. Silas Goodnow, Feltoville, Sabbath, June 15th.

There will be a Conference at Cabot, Vt., commencing on Thursday, the 23rd day of June. Bro. Burnham and Berick will attend. B. S. REYNOLDS.

Bro. S. Heath will preach at Manchester, N. H., Sabbath, June 15th.

There will be a Conference at Kensington, N. H., in the Town House, to commence June the 23th, and hold over the Sabbath. Bro. J. Cummings and H. Plummer will attend. J. G. SMITH.

Bro. Edwin Burnham will be in Hartford the second Sabbath in August. Bro. Berick or Hawkes will preach the last Sabbath in July and the first in August.

Bro. N. Billings will preach at Westboro, Mass., the third Sabbath in June; Springfield, Friday evening, 20th; Albany, West Troy, Lansingburg, Nail-works, and Saratoga, as Bro. Gross will arrange; Fort Ann, the first Sabbath in July; Low Hampton, second Sabbath in July. Brethren at the last named places will appoint meetings for week day evenings as they may think best.

The Advent Church in Lawrence meet every Sabbath for public worship in Odd Fellows Hall, corner of Common and New Hampshire streets, with Elder E. Crowell as our pastor at present.

J. P. NAYLOR,
P. PARADEE.

Providence permitting there will be a Grove Meeting held in East Haverhill, N. H., commencing Thursday, July 10th, at 10 A. M., and continue over the Sabbath. Bro. A. Sherwin will attend.

B. S. REYNOLDS.

Bro. Merrill will preach at Watsfield, Vt., June 20th; Waterbury (or where the brethren may appoint), Sabbath, 22d; Stow, 23d; Morrisville, 24th; Burlington, 25th; Fann, 26th; Addison, 27th; Bristol, Sabbath, 29th; Mount Holly, July 1st; Rutland, Mass. (where Bro. Thomas may appoint), 4th; Holden, Sabbath, 6th. Each at 8 P. M., except Sabbaths.

The Post-office address of D. T. Taylor, Jr., will be No. 8 Chardon street, Boston, until further notice.

AGENTS FOR THE HERALD.

Albany, N. Y.—H. H. Gross, 44 Milwaukee, Wis.—Saml. Brown, Elm-street.
Ann Arbor, Mich.—H. L. Smith.
Aurora, N. Y.—W. M. Palmer.
Baltimore, Md.—B. Perham.
Cincinnati, O.—Joseph Wilson.
Clinton, Mass.—H. R. Gray.
Derby Line, Vt.—S. Foster, jr.
Detroit, Mich.—L. Armstrong.
Eddington, Me.—Thos. Smith.
Gloucester, Mass.—N. S. Elias.
Hallowell, Me.—I. C. Wellcome.
Hartford, Ct.—Aaron Clapp.
Hewittton, N. Y.—W. D. Ghoslin.
Homer, N. Y.—J. L. Clapp.
Lockport, N. Y.—H. Robbins.
Lowell, Mass.—E. Adams.
Lynn, Mass.—H. Adams.
Lynn, N. Y.—D. Bosworth.
Massena, N. Y.—J. Danforth.
Morristown, Pa.—Saml. G. Allen.
New Bedford, Mass.—H. V. Davis.
Newburyport, N. H.—Dea J. Pearson, st. Water-street.
New York City.—Wm. Tracy, 75 Delancey-street.
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Portland, Me.—Peter Johnson, 37 Exchange-street.
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FOR GREAT BRITAIN AND IRELAND.—R. Robertson, Esq., No. 1. Berwick Place, Grange Road, Bermondsey, London.

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Will find it for their advantage to call and examine our immense stock, before making their selections elsewhere.

Boys' Clothing and Gentlemen's Furnishing goods of every description, constantly on hand.

MADE after the latest styles and on the shortest notice.

[Apr. 26.] A. WETHERBEE,
E. LELAND.

Receipts from June 4th to the 10th.

The No. appended to each name below, is the No. of the Herald to which the money credited pays. By comparing it with the present No. of the Herald, the sender will see how far he is in advance, or how far in arrears.

S. W. Adams, 534 (all right); I. C. Wellcome, 534; B. Swasey, 526; M. T. Currier, 567; Lucretia Hook, 534; C. T. Wiley, 534; Capt. N. Mayo, 560; E. Sheldon, 547; A. Hollis, 452 (\$2 due); E. Wetherell, 534; C. Kinney, 534; W. L. Phipps, 534; E. Hall, 534; L. Farley, 560; M. R. Powers, 534; A. Newton, 603; A. Severance, 534; V. Streeter, 534; J. Fairbanks, 534; M. Hayden, 534; L. G. Ford, Mrs. R. Cook, 534; R. Dudley, 534; E. Riley, 534; Lydia Boardman, 542; J. Gleat, 534; J. Ralcomb, 545; J. Clark, 521; W. Dawson, 547; W. L. Churchill, 534; S. Stephens, 534; J. Moore, 482; J. James, 508; Elder Tomkins, 577; Q. Wilson, 534; P. Hodgdon, 560; S. Everett, 560; Mary Dingley, 551; Elder A. Rollins, 534; W. C. Hall, 534; L. Phares, 547; M. McKean, 534; I. Smith, 534; J. Leonard, 532—each \$1.
E. Peck, 534; R. Matteson, 560; J. Umberhind, 603; Israel Potter, 534; E. T. Batman, 565; D. Blood, 534; W. Burnham, 565; Dr. W. Partridge, 534; H. Moulton, 534; E. Button, 534; G. T. Stacy, 508; Jos. Sykes, 551; S. Oliver, 570; A. Wood, 560; L. Libby, 548; T. Godfrey, (2 copies) 534; W. L. Hopkinson, 560; J. P. Ames, 560; J. Harrington, 565; G. Elder, 560; S. E. Richard, 534; N. H. Adams, 534; I. F. Rice, 568; Mrs. M. Dewey, 534; H. Tolman, 498; \$1 due—each \$2.
L. L. Howard, 521; T. Lee, 603; L. C. Udy, 553; J. H. Tobias, 534; Lucas Spencer, 573—each \$3.
J. C. Giddons, 560—\$4.
Emerson, 528—\$1 75.
W. Holden, 517—\$1 40.
T. L. Atkins, 560—

ADVENT



HERALD

LXXXIX. 27-31

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VII.

BOSTON, SATURDAY, JUNE 21, 1851.

NO. 19. WHOLE NO. 526.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON-STREET, BOSTON,

BY JOSHUA V. HIMES,

PROPRIETOR AND EDITOR.

TERMS—\$1 per volume of twenty-six numbers. \$5 for six copies \$10 for thirteen copies, in advance. Single copy, 5 cts.

ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid). Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.



"ECCE HOMO!"

Lo! what crowds assembling gather
Round a cross on Calvary's hill,
What so hastily brings them thither—
What the cries the air that fill?
Worn and weary, one is wending
Through the throng, with ebbing breath;
Now are they his limbs extending
O'er the instrument of death.
O, my soul, and can it be—
Ecce Homo! who is he?

Sudden night hath swift descended—
Darkness dubs each anxious brow,
All their rage is soon expended,
Shouts are changed to whisperings low.
No Elias comes to save him—
"It is finished!" loud he cries—
Praying, "Father, yet forgive them!"
Meekly bows his head and dies.
O, my soul, and can it be—
Ecce Homo! who is he?

Hark! the rocks, like thunder rending,
Echo that exulting cry—
Quakes the earth—a terror sending
Through the hills that tremble high.
Lo, the shrouded dead are waking—
How the soldiers stricken stare!
Death, the sleep of death is breaking—
Death of him, exulting here.
O, my soul, and can it be—
Ecce Homo! who is he?

He who was, and is, and ever
Will be God unchangeable—
He whose throne is shaken never,
And whose word is angels' will—
He who rules the hosts of heaven,
Sees and marks the sparrow's fall—
He to whom the power is given
Henceforth and for aye o'er all—
He who left celestial glories,
Slept in Bethlehem's stable-bed—
He who came to suffer for us,
Suffer in our room and stead—
O, my soul, thy Saviour see—
Ecce Homo! this is he!

Christian News (Scotch).

Translation of Zephaniah.

BY PROF. N. N. WHITING.

[CHAPTER II.]

Try yourselves and be tried, O shameless
2 nation; before the decree bringeth forth, be-
fore the day, when ye will be like the chaff,
that passeth away, before the fierce anger
3 of Jehovah cometh on you. Seek Jehovah,
all ye meek of the land, who have obeyed
his commandment; seek righteousness, seek
meekness, perhaps ye will be hidden in
4 the day of Jehovah's anger. For Gaza will
be forsaken, and Ashkelon a desolation. Ash-
dod will be driven forth at noon-day, and
5 Ekron uprooted. Wo to the inhabitants of
the sea-coasts, the nation of the Cherethites!
The word of Jehovah is against thee, O
Canaan, land of the Philistines; I will
cause thee to be destroyed, so that there
6 will be no inhabitant. And the sea-coasts
will be pastures, and shepherds' cisterns and
7 folds for flocks. And the coasts will be for
the remnant of the house of Judah, they
will feed on them: in the evening they will
lie down in the houses of Ashkelon, for Je-
hovah their God will visit them and bring
8 their captives. I have heard the reproach-
ing of Moab, and the revilings of the sons
of Ammon, with which they have reproached
my people, and boasted against their coun-
9 try. Therefore as I live, saith Jehovah of
hosts, the God of Israel, Surely Moab will
be like Sodom, and the sons of Ammon like
Gomorrhah, filled with nettles and salt-pits,
and a desolation forever: the remnant of
my people will spoil them, the residue of
10 my nation will have their possessions. This
they will have, because they have reproached
and boasted against the people of Jehovah
11 of hosts. Jehovah will be terrible against
them; for he will waste away all the gods
of the earth; and they will worship him,
each man in his place, even all the distant

12 lands of the nations. Ye Ethiopians also,
13 ye will be slain by my sword. And he will
stretch his hand against the north, and will
destroy Assyria, and make Nineveh a deso-
14 lation, and a dry place like the desert. And
flocks will lie down in the midst of her,
every wild beast of every kind; the pelican
also, and the porcupine will lodge on her
capitals; their voice will sing in the win-
dows; desolation will sit on the threshold,
15 for he will strip off the cedar work. This
is the exulting city, that dwelt securely,
saying in her heart, "I am, and there is no
one besides." How hath she become a deso-
lation, a lair for wild beasts! Every one that
passeth by her will hiss and shake his hand.

NOTES.

Verses 5-7—"Nation of the Cherethites." This name was applied to the southern Philistines.

V. 14—"Capitals." The word *capitol*, which in our common version is rendered "upper lintels," signifies a crown, a circle, and hence, the capital of a pillar, as in this instance.

[CHAPTER III.]

Wo to her that is rebellious and polluted, to
2 the oppressing city! She hearkeneth not to
a voice; she doth not receive warning;
she trusteth not in Jehovah; she drew not
3 near to her God. Her princes, within her,
are roaring lions; her judges are evening
wolves, they reserve nothing for the morn-
4 ing. Her prophets are lewd, treacherous
men: her priests have profaned the sanc-
5 tuary, and violated the law. Jehovah, the
just, is in the middle of her, he will not
commit wickedness; morning by morning,
he bringeth his justice to light, yet the
6 wicked knoweth no shame. I have cut off
nations, their towers have been desolated,
I have wasted their streets, so that no one
passeth along, their cities have been de-
7 stroyed, so that there is no man, there is no
inhabitant. I said, "Certainly thou wilt
fear me, thou wilt receive warning,"—so
that her dwelling should not be destroyed,
however I might visit them; but they arose
early, and were corrupt in all their deeds.
8 Therefore wait for me, saith Jehovah, until
the day when I rise up to the prey, for my
purpose is to gather the nations, it is that I
will assemble the kingdoms, to pour my
wrath on them,—all my fierce anger; for
all the earth will be devoured by the fire of
9 my jealousy. Then I will change the lan-
guage of the people to a pure one, so that
they may all call on the name of Jehovah,
10 and serve him with one mind. From beyond
the rivers of Ethiopia, my worshippers, the
daughter of my dispersed ones, will bring
11 my offering. In that day, thou wilt not be
ashamed of all thy deeds, by which thou
hast sinned against me; for then I will re-
move from the midst of thee thy proud, re-
joicing ones, and thou wilt be haughty no
12 more on my holy mountain. And I will
leave in the midst of thee an humble, meek
people, and they will trust in the name of
13 Jehovah. The remnant of Israel will not
commit evil, nor speak falsehood, nor will a
deceitful tongue be found in their mouth;
then they will feed and lie down, and no
14 one will terrify them. Sing, O daughter of
Zion! Shout, O daughter of Israel! Re-
joice and exult with all the heart, O daugh-
15 ter of Jerusalem! Jehovah hath removed
thy punishments, he hath destroyed thine
enemy; the king of Israel, Jehovah, is in
the midst of thee; thou wilt feel evil no
16 more. In that day it will be said to Jerusa-
lem, "Fear not"—to Zion, "Let not thine
hands be weak." Jehovah, thy God, is in
17 the midst of thee, the Mighty One will save
thee; he will rejoice over thee with glad-
ness; he will pardon through his love; he
will exult over thee with singing. I will
18 gather those, who were sorrowful, far from
the solemn assembly, they were far from
thee, the burden on it was a reproach. Be-
hold, at that time, I will destroy all who af-
19 flict thee, and I will save her who was lame,
and her who was driven away, and I will
make them a name of praise in all the lands
20 where they have been made ashamed. At

that time, I will bring you back, even at that
time, when I gather you; for I will give
you a name of praise among all the people
of the earth, when I bring back your cap-
tives in your sight, saith Jehovah.

Prospects of Europe.

FROM THE LONDON "UNITED SERVICE MAGAZINE."

(Concluded.)

In spite of these fearful symptoms of social
disorganization, it cannot be doubted that there
is yet time to ward off a general revolution over
the whole continent, by giving constitutions to
the different populations. Nor will it be neces-
sary to make these constitutions ultra-liberal,
because each people, being in a different stage
of civilization, would readily comprehend the
necessity of adapting its institutions to its con-
dition. Libel mankind how we please, the fact
is still certain, that they are not destitute of
common-sense to which we can appeal in cases
of difficulty. In Germany, for example, where
men's minds are naturally sluggish, they would
rather put up with a small allowance of liberty
than run the chances of a civil war. The same
thing precisely is true of Italy, where the popu-
lar effervescence would immediately subside,
supposing the country to be put in possession of
moderately free government. In proof of this
we may refer to the state of things in France;
where a population infinitely better instructed
than the Germans, and still more excitable than
the Italians, has been soothed into perfect tran-
quillity by the mere name of a republic; for it
must be obvious to all the world that it has
nothing more. Nor will it be possible to disturb
the peace of France unless by indulging too
much the passions of the re-actionists. This it
is that, all along, kept the capital in fear of an
insurrection. The republicans, imagining their
work to be done, were about quickly to retire
from the political arena, that they might apply
themselves to the processes of industry and
commerce, which, after all, are the objects for
which men desire freedom. But the re-action-
ists would not suffer this. Not perceiving the
insurmountable difficulties which lie in the way
of retrogression in politics, they have all along
been seeking to revive the institutions and sym-
pathies of the past, to bring back exiled princes,
to re-construct shattered thrones, and re-implant
in the public mind a political faith which had
naturally died out.

What deceived them was this; that you may
—as history proves—restore exiled princes, and
set up again fallen dynasties, which was, they
supposed, all that was to be accomplished. It
did not occur to them that when a creed, relig-
ious, or political, has been once thoroughly ex-
iled from the public mind, you cannot set that
up again. Superstitions, when they die, die
for ever; we mean under the forms by which
they have been known to us; and it is perfectly
immaterial whether the political spirit migrates
or not, provided it can never settle again in a
body of the same shape.

Louis Napoleon, who, with the name of a
prince, cherishes more than a prince's weakness,
has fallen into a fatal error in the attempt at
erecting a throne for himself. Hearing what
we also have often heard, that the French peo-
ple are not democratic, he considered it safe to
act upon this persuasion, and did so in the af-
fair of Rome. Reckoning upon becoming em-
peror one day, he wished to preserve a Pope to
consecrate him; and therefore extirpated the
Roman republic, in order to re-establish the
despotism after which he intended to model his
own, as well as to acquire from it the aid which
superstition is always ready to lend to tyranny.
A Roman Catholic poet expresses this truth
with much clearness and vigor:—

"Who first taught souls enslaved, and realms undone,
The enormous faith of many made for one?
'Twas superstition lent the tyrant aid,
And gods, of conquerors, slaves of subjects made."
The overthrow of the Roman republic unmasked
the president, and, if he ever had any chance of
making himself emperor, destroyed it utterly.

He has ever since been waning in popularity,
until even the very peasantry have learned to
look upon him as a scheming adventurer. In
the National Assembly he numbers as many
enemies as there are honest men. What reaches
this country through newspaper correspondents
scarcely deserves to be noticed at all, since the
fabricators of such intelligence commonly re-
ceive their inspiration in an obvious way, from
the Elysee Bourbon. Occasionally we observe
sympathy expressed with the elder branch of
pretenders, who naturally command the sym-
pathies of popish correspondents. Sometimes
we are told there is a strong feeling in the coun-
try in favor of Orleanists; when it is every day
asserted that the republic has no partisans any-
where. How, then, does it subsist? How, then,
does it manage to command votes in the Assem-
bly? How does it defeat Napoleonists, Bour-
bonists, Orleanists, not only one after another,
but even when united?

We must not suffer ourselves to be deluded
by false and malicious misrepresentations; the
republican constitution of France, though con-
structed in a hurry, is based on sound and mod-
erate principles, the observation of which will
suffice for its gradual reform, for, like our own,
it already requires amendment. The friends
of this constitution, known here among us by
various names and phrases, which may be made
to signify anything, according to the prejudices
of those who utter or hear them, are men of
patriotic feelings, a little too enthusiastic oc-
casionally, but always plain and straightforward.
Our journals call them Reds, or more frequently
the Mountain, which, in the minds of persons
imperfectly acquainted with the history of the
old revolution, may be apt to awaken false ideas.
Strictly speaking, the Mountain in France is
the Conservative party, because it desires to
preserve from the attacks of dishonest and de-
signing men the form of government adopted
with the general consent of the nation. From
having been long an aggressive party, it has
become the party of order. Every disturbance
of public tranquillity is a blow aimed at it, be-
cause, identifying itself with the republic, it
cannot possibly desire the occurrence of any-
thing which may peril its existence.

The truth of what we say must be obvious
to all reflecting men, though it may be startling
to many to hear the Mountain denominated the
conservative party. The revolutionists now in
France are the partisans of Henri Cinq, of Na-
poleon, and the Orleans family. It is they who
desire to overthrow and introduce confusion and
anarchy. The Mountain, though sensible of
the existence of many abuses, is content with
having the republic imperfect as it is, and has
now no other object than that of strengthening
it and rendering it agreeable to the great body
of the people. For this purpose it seeks to con-
vert it into a cause of universal prosperity, which
must inevitably be injured by the renewal of
political struggles, which diminish the confi-
dence of the people in their institutions, and re-
strain them from applying their energies to the
promotion of their own private interests.

It is a sad confession to make, but we must
confess, that the Roman Catholic clergy in
France are not upon the whole favorable to in-
ternal peace. They have not yet been recon-
ciled to the republic. Consulting the traditions
of their order, they are reminded that under the
old monarchy, wealth flowed in upon the eccle-
siastical body in almost exhaustless abundance;
and they easily persuade themselves that, by
creating a similar form of government, they
might once more become as opulent and power-
ful as ever. No doubt the clergy often enrich
themselves by contributing to the support of
tyranny, of which they have come to be regarded
as the chief appendage. But as society pro-
gresses, even ecclesiastical bodies must submit
to undergo modification; and this, if they could
but see it, is not an age in which the clergy are
to be permitted to increase their possessions.—
As knowledge advances, the influence of the
Church diminishes, because its functions are
more and more confined within their legitimate
limits. When the ministers of religion come

to understand their own duties, they will find that they consist in administering sound instruction to the people, and in upholding them wherever that may be possible, against the pretensions of despotism; not as politicians, but as private counsellors and advisers; not as factious leaders, but as simple preachers of truth.

At present, the allegiance of the clergy in France is very much divided, some, out of gratitude for Louis Napoleon's restoration of the papacy, being imperialists; while others, taking their leanings from the past, are either legitimists or Orléanists. It is even said, but for this we will not vouch, that there are some sufficiently honest to be attached to the republic, which maintains and preserves them. Gratitude is not a sacerdotal virtue, but still it seems not improbable that a few good men may be found in France—we mean of the clerical order, attached to freedom for its own sake, and for the sake of its intimate connection with the doctrines of the gospel they profess to teach.

There is a party in France which we should be glad to see adopt some new designation; though it would no doubt be an act of greater courage to live down calumny, and by the display of every social virtue at length to compel the world to do it justice. This is that section of the democratic party, which, because it looks for the regeneration of society from the principle of association, has received the name of Socialists. At first numerous crude theories got possession of the mind of this party, which, being earnest and sincere, was rather forward than otherwise in giving utterance to its hasty impressions. It is now becoming wiser. It has made the discovery, that though society may from time to time modify itself, adopt new principles, aim at different results, and seek to obtain them by various means; it is impossible for a set of individuals arbitrarily to produce any great changes in the social system of a country. Reformers must consent to work with the instruments supplied them by nature, by reasoning, by persuasion, by the exposition of truth, by setting a good example, by bringing private virtue to bear on public transactions.

As we have already hinted, Italy appears to be on the eve of a new insurrection, which will probably extend from the Faro of Messina to the Alps. We every day hear a similar prophecy uttered respecting France. But as the apparatus is possessed in that country for effecting all changes necessary, whether in laws or administrations, we trust that these prophecies will prove false ones. The taking up of arms should be a nation's last resource, and as France has still many others to resort to, it would be a wanton waste of human life, and a wilful postponement of the possession of freedom; unless, indeed, as may well happen, the act of strife should be begun by the persons who style themselves the men of order. In that case the conservative party, as we must denominate the Mountain, will have no choice but to descend once more into the streets, and fight for liberty as they fought before. But who does not recognize in this necessity, should it really take place, a clumsy contrivance for the establishment of freedom? In constitutional countries, whether republican or not, the battle should be fought with reason and argument. Where freedom of speech exists, there is and can be no justification for the employment of arms. If you can convince your neighbor, convince him; it is not necessary that you should kill him, or that he should kill you. It is only where the basis of all political rights is ignored, that resort to force becomes a duty. Owing to the practical tyranny of Louis Napoleon and his party, who act in direct defiance of the constitution, the French people do not enjoy at present complete liberty of speech or writing. But the principle is acknowledged by the laws, the temporary invasion of which must be regarded as an accident.

In many respects, the condition of France is anomalous. It possesses two sorts of exiled princes, inimical to the republic, and each possessing in the country, and even in the National Assembly, a number of partisans. The terrors of a restoration constantly suspended over the nation, and efforts are daily made to afflict it with this worst of all scourges. We are, of course, aware that the new species of ostracism, by which the princes of the houses of Orleans and Bourbon are condemned to travel, may be thought by many unjust. But in this world, nothing is left but a choice between two evils; and no sensible man can deny that it is better for two or three individuals to be excluded from France, however great hardship it may be to them, than that thirty-five millions of people should be disturbed by civil war. Still, we observe a number of active incendiaries, who desire to bring back the exiles, dwelling on the common-place by which the ignorant and the vulgar are wrought up in such cases. When the subject was debated the other day in the Assembly, M. Dufaïsse, one of the conservatives of the Mountain, drew a startling picture of what France had undergone in conquering its liberty from the Bourbons, in the hope of deterring men from entering once more upon such

scenes. M. Berryer, and the other legitimists, assailed the Mountain with their usual accusations and calumnies, which have since been repeated out of doors. Nothing, however, can do away with the fact, that the Mountain is a conservative party, deeply interested in the preservation of order, in the peaceful administration of the laws, in the exact observation of equity, and of the strictest possible economy.

As Englishmen, moreover, it ought not to be a matter of indifference to us that the conservative Mountain considers that a lasting peace with Great Britain is necessary to the prosperity of France. Every principle by which that party is actuated is inimical to war, to conquest, and aggression, and favorable to the development of industry and commerce. The Mountain, indeed, is made up of men of industry, who have everything to gain by the preservation of public tranquillity, everything to lose from anarchy and confusion. Their utmost exertions, therefore, will certainly be used to give perpetuity to the constitution, which, like prudent and moderate men, they wish to see improved gradually, as time and opportunity may serve. In the interest of their principles, moreover, they think it of the utmost importance, that the French republic should not be regarded as a fire-brand, which would very much diminish its influence for good over the rest of Europe. Give it twenty years' duration, let it employ that period in developing its internal resources, in augmenting its social energies, in diffusing knowledge and enlightenment, and the existence of a despotic throne will scarcely be possible in Christendom. It is by achieving prosperity for herself, that France should desire to perform the part of a propagandist. The knot of German sovereigns, great and small, know this, and, therefore, are above all things anxious to put out the light of freedom in France, which being held up sufficiently high, may throw its gleams across the Rhine, and excite the heavy Teutons to follow its example.

The Magyars, as well as the Italians, feel that the sword has still something to do before they can venture to sit down, and wait for the certain but slow progress of reform. They stand, as yet, without the gates of freedom, and must force their way in before they can pretend to be pacific. The French have fought the good fight, and are their own masters; but the Italians and Magyars are the slaves of Austria, and must shake her yoke from their necks, before they can be tranquil without dishonor. Till then, they must toil in secret societies, must submit to practise all kinds of mummeries, which ever serve to disguise their real designs, must correspond with foreigners, and invoke and accept their aid. Their condition is unnatural, they have no country or institutions of their own, a despot interferes with every act of their lives, with their utterance of opinion, with their thoughts, with the exercise of their affections, and they must escape from their thralldom at all hazards.

One power remains, of which it is difficult to speak, because care is taken to prevent the entrance or exit of knowledge across the borders; we of course mean Russia, which, though European in name, is Asiatic in character. Has the revolutionary principle got any footing there? It has been rumored that the Martinists, numerous and influential in France before the revolution of 1789, have found their way to St. Petersburg and Moscow, where they are laboring at the subversion of autocracy. At all events, we know that conspiracies exist in both the capitals of the empire, as well as at Warsaw, and that the object of them is to change entirely the form of government from a despotism to an aristocracy—which would be a mighty revolution in that part of Christendom. The fanatical partisans of democracy may exclaim against this assertion; but we repeat it. Democracy would be an impossibility in Russia, as well as in many other countries. It is the ultimate condition of a people sufficiently civilized and enlightened to comprehend its own true interests, and to pursue them with moderation and forbearance.

From what has been said, it results that we may look for the greatest possible changes in the governments and affairs of Europe; that the calm we are witnessing at present is only a lull in the revolutionary tempest, that the warlike populations will rise again in arms, and, pointing to Great Britain and France, will insist on having a constitution on the one model or the other. This view is the most consolatory prospect that we could possibly witness, since every community which shall be thus regenerated will be our ally against whatever despotism may remain. Congeniality of principles and opinions begets friendships among states as well as among individuals. Thus we see Russia and Austria always combining to produce one common result, the mutual enslavement of each other's subjects. It is not considered safe where such objects are aimed at to invoke the aid of a constitutional country like Great Britain. But when any population rises against its gov-

ernment and insists on freedom, it turns naturally towards this country to ask for countenance and support. And should all Europe be revolutionized—that is to say, should every community it contains become possessed of a constitution, it is not to be doubted that our interest would be promoted by the fact. This, of course, should not induce us to urge men into a premature assertion of their rights, but should certainly teach us to look with a friendly eye on all popular struggles. The time has come for the emancipation of the human race, and Europe will set the example to the rest of the world, as England sets the example to the rest of Europe. Our great revolution of 1640 disturbed the foundation of monarchy throughout the world, and awakened the wish for constitutional government. We have now innumerable disciples, some falling short, and others going beyond us in the boldness of their theories. But we may safely sympathize with all, because a nation can never have any other object in view than its own good. And the contest, wherever it is carried on, is national, in the truest sense of the term. The people are asking for their own rights, not for license, not for anarchy, which would be destructive to them. Europe has become enlightened, and one of the first fruits of enlightenment is dissatisfaction with bad governments. The best fruits will be the establishment of good ones.

The Trial of Antichrist.

(Continued from our last)

The Proceedings at a Special Commission, held at the Sessions House of Truth; in order to the Trial of Antichrist, for High Treason against His Most Sacred Majesty, King of Heaven and Earth.

Q.—What is he now doing to establish his power in the United States?

A.—He avows himself the friend of education, and has founded many schools and seminaries of learning.

Q.—Has this been his character in other countries, or has he not practically adopted the sentiment that ignorance is the mother of devotion?

A.—Yes. I have been so informed.

Q.—How do you account for this change.

A.—On the principle, that in this apparent change of policy, he adapts his measures to meet the state of the public mind.

Q.—What number of schools and seminaries of learning has he established in the United States.

A.—In reply, I refer you to the statistics of the Roman Catholic Church, published under the sanction of the Archbishop, in the beginning of 1847:—

“Twenty-four literary institutions for young men, twenty-one ecclesiastical institutions, two hundred and forty-four clerical students, sixty-six female academies, forty-three female religious institutions, thirteen male religious institutions.”

Here are one hundred and sixty-seven institutions, besides a vast number of schools, asylums, &c., &c.

Q.—Can the President inform us, why the prisoner puts forth such efforts in the United States, while in Italy, Spain, South America, and in other countries, where his subjects are far more numerous, he permits them to grow up in the most profound ignorance?

A.—Two answers may be made to such an inquiry. The one is, that he finds it is popular to avow himself the friend of education in a republican government whose existence depends upon the truly enlightened state of the public mind. The other is, that through these schools, Protestant children and youth may be trained to become converts to the Church of Rome. One evidence in favor of this opinion is, that the first efforts to supply these schools with pupils are made among Protestant families.

Q.—Do they gain any converts from the children and youth in such families?

A.—Yes. I could refer to many painful examples to show this.

Q.—Do you believe the Pope is in favor of civil and religious liberty?

A.—He is not, according to the testimony already before the court. Gregory XVI., who recently died, in his official letters addressed to the Church of Rome in 1832 and 1844, has uttered sentiments entirely hostile to civil and religious liberty. Pius IX. has echoed the same sentiments.

Q.—Has the prisoner at the bar, and does he still interfere with your public schools?

A.—Yes. He has made a powerful effort to exclude the Protestant Bible from these schools. He has tried to divert the public school fund where it would subserve his own plans. And the 6th Provincial Catholic Council, held in Baltimore May, 1746, has resolved to withdraw all Roman Catholic children from our public schools. They do this, they say, “because these schools are places of proselytism, of infidelity,

and of immorality,” and, by his emissaries, he is daily striving to do this.

Q.—What effect have the existence of the facts you have named upon your people?

A.—Some look with deep interest upon the future; some with apprehension and alarm for the permanency of our liberties and institutions. Those who have left the Church of Rome and become Protestants assure us, that the design of the Pope is to subvert the one, and to overthrow the other.

Q.—How is this to be accomplished?

A.—In various ways. One is, by a silent, stealthy influence over our politicians, winding himself in serpentine style into their good graces, and offering all his subjects in the United States to serve them. Another is, by concentrating his forces at the great centres of influence. Another is, to cast such multitudes of Papists into the new states as to constitute the majority, and ultimately to decide the great public vote of the nation in the election of chief magistrate. Another plan is, to spread his schools like a mighty net over the nations, and enclose thousands of the rising generations, and thus draw them into his politico-religious establishment which he calls a church, and of which he is the supreme head. Such things are said, by those who have a more thorough knowledge of his doings and plans than I have.

Q.—By what right does he thus aim at the possession of your country?

A.—In reply I would say, that I have recently learned two things that very much surprise me. First, that the prisoner claims our country by the right of discovery. Second, that under the name of Pius IX., he has lately been exalted to his throne as the father of princes and guide of kings. Here is the language used when the triple crown was put upon his head: “Receive the tiara of three crowns, and remember that thou art the father of princes and the guide of kings upon the earth, the Vicar of our Saviour Jesus Christ, to whom be honor and glory, for ever and ever, Amen.” The sentiment that the Pope is at the head of all governments, I thought existed only in the dark ages, but now I see my error. Pius IX. mounts his throne in the nineteenth century, with the assurance that he is above all rulers of the earth. Now I see he can seek to overthrow my government on the ground of *divine* right.

Q.—Does he interfere with the peace and order of families in the United States?

A.—Yes. There is much complaint in the domestic circle. Many of the families of my people assemble morning and evening in their dwellings for the worship of God. On such occasions, all in the house are requested to be present to offer their prayers to the Creator and Preserver of all. But the prisoner will not permit his subjects to do so. Hence the quiet and order of the family are disturbed. Parents are unwilling that a foreign power should control the members of their households, and thus mar the peace of their domestic arrangements, by such gratuitous and unprovoked interference.

Q.—Has there been any correspondence between the Pope and your political men?

A.—It has been reported, that preceding an election for the President (for in my country the people choose their own rulers) a correspondence was held with the cabinet of Austria.

Q.—What reference could this have to the prisoner at the bar?

A.—It was believed that the cabinet of Austria had more influence with the prisoner than any other cabinet in Europe. Hence the policy was to write to the Emperor and Prince Metternich, let them write to the prisoner at the bar, and let him address the bishops in the United States; and thus the votes of the Romanists would be secured. Such was the plan as many believe.

Q.—What are the Protestants doing to counteract the efforts of the prisoner?

A.—There is more done to educate the great mass of the people. The subject of the prisoner's rights, claims, and pretensions are more generally and ably discussed than in years past. The attention of Protestants is more earnestly called to the measures by which he seeks to enforce them, to the ruin of our liberties and free institutions.

Besides these, direct efforts are made, in the spirit of kindness to benefit the Papists—to elevate them by education, and to enlighten them by the Word of God.

Q.—Do the bishops and priests approve of these efforts to elevate their people?

A.—They do not. They have taken the Bible from their people, and have thrown it into the fire. They have forbidden their people to receive a Bible or book from the hands of Protestants.

Q.—Do the Papists in your country all obey the prisoner at the bar?

A.—By no means. Some take the Bible and read it, and hear Protestant missionaries preach, and leave the prisoner and his corrupt establishment to the judgments of Heaven. Numbers are rejoicing in the liberty by which the gospel has made them free.

Here the testimony of the President closed.

Mr. Hibernian Catholic sworn.

Do you recollect anything respecting an oath of allegiance, that was in contemplation in the Irish Parliament, to be taken by you and Irish Catholics, that required your detestation of that dangerous and abominable decree of the Council of Constance, which declares, that *Faith is not to be kept with heretics*; and that princes, deprived by the Pope, may be deposed or murdered by their subjects?

A.—Yes, I do. It was in the year 1768.

Q.—Did the prisoner allow you to declare your abhorrence of these pernicious principles, in swearing allegiance to your king?

A.—No, he would not. The Pope's legate, then at Brussels, wrote to us in the following manner, "That the abhorrence and detestation of the doctrine, that faith is not to be kept with heretics, and that princes, deprived by the Pope may be deposed or murdered by their subjects, as expressed in that proposed oath, are absolutely intolerable, as he states, those doctrines are defended and contended for by most Catholic nations, and the Holy See has frequently followed them in practice. On the whole, he states, that as the oath is in its whole extent unlawful, so in its nature it is invalid, null, and of no effect, inasmuch as it can by no means bind or oblige the conscience."

Q.—Did he presume to promise you what he calls indulgences, for your obedience to his commands as Christ's Vicegerent on earth?

A.—Yes. In a prayer-book I commonly use, called Catholic Piety, you may see as follows: "Pope Clement XIV., the 5th day of April, 1772, granted an indulgence of seven years and seven quarantines, to all the Catholics of this kingdom, as often as they devoutly repeat acts of contrition, or faith, hope, and charity: the daily practice of which is most earnestly recommended to the faithful, as an excellent form of prayer. This indulgence may be applied to the relief of souls in purgatory."

Mr. Historical Truth being further examined, confirmed the several testimonies given.

Q.—As your knowledge of the prisoner is more general than any individual witness yet examined, have you taken notice of any other circumstances not related, respecting his assuming power over kings and princes as the Vicar of Christ, &c.?

A.—I have. I have taken notice of several emperors and princes whom he has deposed, whose names are not particularly mentioned in the indictment. He has ever acted, as far as circumstances would permit, on this pernicious and tyrannical maxim, which he has carefully and constantly inculcated, "That the bishop of Rome is the supreme lord of the universe, and that neither princes or bishops, civil governors or ecclesiastical rulers, have any lawful powers in church or state, but what they derive from him." He therefore distributed crowns and nations to the subjects of his pleasure, and not only usurped the despotic government of his church, but also claimed the empire of the world, and thought of nothing less than of subjecting all the kings and princes of the earth to his lordly sceptre.

When called Pope Innocent III., he disposed in Asia and Europe of crowns with the most wanton ambition. In Asia, he gave a king to the Armenians. In Europe, in the year 1204, he conferred the regal dignity on Primislaus, Duke of Bohemia, and the same year sent an extraordinary legate to invest Johnicus, Duke of Burgaria and Walachia, with the ensigns and honors of royalty, while with his own hands he crowned Peter II., of Arragon, who had rendered his dominions subject and tributary to his government. He gave a rare specimen of papal presumption, under the title of Pope Alexander VI., when he divided South America between the Spaniards and Portuguese. It is truly astonishing how many princes were duped by him. Henry II., king of England, submitted to be whipped by monks at Becket's tomb, by order of the prisoner. Many other examples I might give of his pretensions to universal dominion, which Europe beheld with astonishment, and to its eternal reproach, with the ignominious silence of a blind, passive obedience.

Q.—Has the prisoner any regular articles of allegiance or faith, to which he requires the subscription of those who acknowledge him as Vicar of Christ?

A.—He has. The present are such as were made when he was called Pope Pius IV., part of which is as follows: "I do acknowledge the Holy Catholic and Apostolic Roman Church, to be the mother and mistress of all churches; and I do promise and swear obedience to the Bishop of Rome, the successor of St. Peter, the Prince of the Apostles, and Vicar of Jesus Christ."

Q.—Will you relate to the court what you know of the assumed power of such as are connected with, and who received their authority from him as Christ's Vicegerent on earth, as cardinals, priests, &c.?

A.—I took notes of what several of them have published to the world, and I recollect that

Peter de Besse, a priest, wrote a book which he called "The Royal Priesthood," and that in the second chapter of that book he thus speaks: "St. Peter addeth that all priests are kings, in token whereof they wear the crown." And in the third chapter he says: "The priesthood and the godhead are in some things to be paralleled, and are almost of equal greatness, since they have equal power." Again he adds: "Seeing that the priesthood walketh hand in hand with the Godhead, and that priests are Gods; it goes far beyond the kingly power, and priests are far above kings, surpassing as much in dignity the royal office, as the soul surpasses the body!"

He then declares, what he had taken from the writings of Cardinal Baronius, "Incredible things, but yet true, that the power of priests is so great, and their excellency so noble, that heaven depends upon them." In the same place, comparing priests with Joshua, he saith, "Joshua stopped but the sun, but these stay Christ, being in heaven in the midst of an altar. The creature obeyed the first; but the Creator obeys the last, the sun to the one, and God to the other, as often as they pronounce the sacred words." On the whole he concludes, that "Whatever God is in heaven, the priest is the same on earth."—(To be continued.)

The Judgment.

"Do ye not know that the saints shall judge the world?"—1 Cor. 6:2.

The apostle here uses the form of an interrogatory, to make, as I suppose, the truth appear more striking, startling, and commanding. He asks the question, as if it was so evident, that the most careless student of God's word, or the most indifferent believer in his providence, must admit its verity. All who have lived, all who shall live prior to the great day of account, shall witness and be the subjects of a general judgment. Judgment pre-supposes and anticipates a trial; for a trial is necessary to a proper and equitable sentence.

The first thought which the passage suggests (and it is a very impressive one to every being who cherishes a hope in the atonement of the Saviour) is, that it will be a judgment of perfect, undeviating justice. The saints, having passed through much affliction, having been participants in suffering, subjects of injury, will have been admitted to the audience-chamber of their heavenly king. All the mists, the clouds, the dangers of life will have departed. Saint will hold undisturbed fellowship with saint.—The justice of God will have been developed, so to speak, in their persons. Communication with persons upon earth is succeeded by the transmission of the names and opinions of the most power to those who are weaker and inferiorly informed. And thus also will the justice of God be communicated to his triumphant saints in the heavenly palaces. The saints will all be justified through faith. Faith in Christ was their passport to glory; consequently, all who have despised the faith, and feasted upon the sensualities of this present evil world, will be turned away, in justice to those who trusted in Jesus, and, trusting, were saved. It will be impossible that they should judge men wrongfully. God and angels will be witnesses. The vast assemblies of glory will behold the scene. The actions of one sinner, as they shall be separately and minutely canvassed, will be the objects of the concentrated gaze of all these intelligent and august observers. The Christian might err in his judgment while in the body; there he cannot err. The sunlight of glory will have brightened his spiritual vision. Actions will take the form of realities; and sin will appear as sin, however associated with the amenities of character which seem to make a life honorable.

The next thought suggested is, that it will be a final judgment. It will close every thing. The seal of eternity will be affixed to all the incidents of time. No appeal can abrogate the sentence to be uttered there. No subsequent tribunal shall be instituted to nullify the decision of this. Jesus Christ will approve the sentences and confirm the judgments.

The finger of inspiration points along the dim defile of centuries to that day. Every thing which could impair the harmony of God's universe will be placed out of sight, to injure the saints of God no more forever. Prophecy, inspiration, revelation, are pregnant with this tremendous topic. Because it will be the last judgment, it will be all the more fearful to the ungodly, but perfectly transporting to the righteous. It will be associated with pomp and glory coeval with its occurrence and character. The sentences to be uttered there, eternity shall consummate.

The last thought which we present for consideration is, that it will be a general, and a universal judgment. "Judge the world," is the language of the passage. From Adam to Noah, from his worthy descendants to the last being which shall be born prior to the appearance of the judgment, not one soul shall escape the

searching investigation, and the careful, commanding scrutiny of those immortal spirits.—The refined and the civilized shall be present with the uncouth savage and the horrid cannibal; those who fought the fight, and were made more than conquerors through Him who loved them, and those who lived as if the existence of God was a theory without a basis of evidence. Monarch will stand by slave; emperor by minion; conqueror by captive; Cæsar with his legions; Alexander with his august hosts; Leonidas with his Spartan soldiery; Nero with his associate devastators of Rome, and Napoleon with the many thousands who found a grave in fighting under his imperial banner.—Here too will be the immortal victims of the massacre of Saint Bartholomew's day; the families murdered by the bloody Claverhouse; the unnumbered band which died the death of torture, or dragged out long lives of misery in the damp cells of the Roman Inquisition. You and I, dear reader, will be included in that universal assembly. Consider your course, then; be saved through faith in the son of God, and the day of judgment will be to you but the unfolding and development of the concealed treasure of God.

Christian Intelligencer.

Wonderful Preservation.

In the church-yard at Keyshoe, in Bedfordshire, England, is the following inscription, now almost obliterated. The event to which it relates, together with the circumstances which are known to have been connected with it, appear too remarkable to be consigned to oblivion. No alteration has been admitted in copying the inscription, but in spelling and grammar.

"In memory of the mighty hand of the great God and Saviour Jesus Christ, who preserved the life of William Dickens, April 17th, 1718, when he was painting the steeple, and fell from the ridge of the window in the spire, over the south-west pinnacle. He dropped upon the battlement and there broke his leg and foot, and drove down the long coping stones, and so fell to the ground, with his neck upon one standard of his chair, when the other end took the ground." After the repetition of some expressions he was heard by his brother to make when near the ground, as 'Christ have mercy upon me! Lord Jesus Christ help me!'—it is added: "Died November 29th, 1759, aged 73 years."

The height from which this person fell was not less than one hundred and thirty-two feet, and his leg and foot, were extremely fractured by striking against the battlement. But his damage in other respects was so trifling, that he not only lived more than forty years afterwards, but within seven months from the time of his fall he was capable of ascending the steeple the second time, and then finished painting the spire. The chair in which he sat was suspended by a strong rope, consisting of four strands or twisted cords. Yet it parted, evidently through the rocking of the spire, caused by the striking of the church clock at eight in the morning. Upon examining the rope, it appeared that three strands of the rope, out of the four which composed it, had been previously cut through with a knife.

William Dickens had been in company the evening before this event with a person of the same business; and a strong suspicion was entertained that this man had cut the rope in revenge for being disappointed of the job.—Whether this suspicion was well or ill-founded, must be referred to the unerring Judge of the heart and lives of all; but one fact is as certain as it was awful. The same man having shortly after finished building a stack of chimneys, climbed to the top of them, to give a boasted cheer to the people assembled there, when the work not being dry, gave way and falling with him, killed him on the spot.

The grandson of the man who was so wonderfully preserved, is at this time minister of the dissenting congregation at Keyshoe; and every particular of the account here given has been confirmed by the strongest authority.

Christian Times.

Fervor in Prayer.

The Scriptures make fervor an essential qualification of acceptable prayer. It is "the effectual fervent prayer of the righteous man, that availeth much!" Examples, as presented in Scripture, of prevailing prayer, were distinguished for their fervency. Such was Jacob's at Peniel, when he wrestled with the angel, and would not be denied the blessing which he sought. Such was the prayer of Moses, when, more than once, he interceded with God to spare the people of Israel, who had forfeited the divine care and protection by their presumptuous sins. Such was David's, when supplicating pardon for himself, or deprecating impending evils. Such the Syro-Phœnician woman's when she besought Christ to rescue her daughter from demoniac power.

The late excellent Prof. McKean, of Har-

vard University, so far as a man could judge, was an example of pious warmth and ardent pleading in prayer. And what he illustrated by his example, he could exhibit and enforce in words of great significance and power. In a sermon on prayer, he once used the following expressive metaphor: "Prayer, to be effectual, must be ardent. The arrow that would pierce the clouds must go from the nerved arm and the bent bow."

This reminiscence was revived in our mind by meeting with the following paragraph:—

"It is a wonderful thought how far a prayer can go. Shoot up an arrow into the sky; it will seem to mount very high, but will soon fall back to the earth; its own weight will be sufficient to draw it down. Uncage a lark and let it fly into the air, let it mount and sing till it is almost out of sight; yet it cannot always rise; the little warbler will soon be baffled and beaten back by the winds, or it will come to an atmosphere which it cannot breathe, and so will sink down with weary wing to the earth again. The eagle may soar skywards; it may mount on its strong pinions, and tower far above the highest mountains; but its daring ascent will soon find its limit, and, as certainly as the little lark, it will return back to its nest in the rock. But send up a prayer! send up a true prayer, and nothing will, nothing can draw it back again. It will rise above the hills, above the clouds, and pierce even to the throne of God. The man that offered it remains below; he is smiting on his breast like the poor publican, or in prison like the chained apostle; but his prayer is rising high and rapid on its way; and neither the stars in their courses, nor the wandering winds, nor the prince of the power of the air, can prevent it from reaching the heaven of its destination."

The manner of utterance is not, however, an infallible test of fervor. While it is generally true, that strength of feeling causes energy of utterance, yet it is also true that the feelings may be too strong for utterance. An overflowing sense of humiliation may choke one's words and embarrass one's utterance, while the desire of pardon and spiritual blessings may be sincere and strong, and accepted of God. It is, indeed, the state of the heart, rather than any thing addressed to eye or ear, which determines both the reality and the degree of fervor in prayer.

The earnestness of desire will depend upon the degree with which we feel our wants and necessities. If we esteem the favor of God to be life, and his loving-kindness to be better than life, we cannot put up with any substitute for his approbation, nor be indifferent whether our fellow-men enjoy it or not.

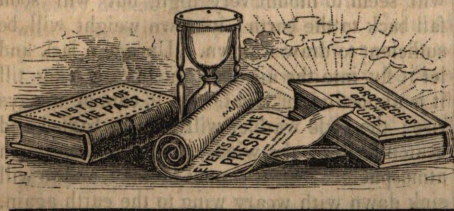
Christian Mirror.

Consistency of Character.

The character of a Christian stands out, as it were, in bold relief from the multitude around him, the majority of whom are impelled by motives and principles of action essentially different from his own. From the station in society which he occupies as a "light of the world," he is too often an object of suspicion and jealousy to the inconsiderate and impatient; and professing as he does to feel the power of those doctrines which are "according to godliness," an argument is readily deduced from his occasional errors, by the enemies of the Cross, in vindication of their wickedness and contempt of the Gospel. But while many superficial thinkers have been repelled from choosing the good part by this hollow reasoning, from the inconsistent conduct of men, to the falsehood of statements which must ever be independent of all who profess them, it is consoling to reflect that the influence of a devout and consistent Christian deportment is powerfully attractive. Though our nature be undoubtedly corrupt, yet where is the man whose perception is so blunted, as not to admire the beautiful and the true in moral character? There seems to be a charm in holiness which commands the reverence and gains the esteem of all within the sphere of its exhibition. When the Christian graces are habitually exercised in the daily intercourse of life, not only is the world constrained to admire them, but to admit that there is a reality in that transforming influence which the Gospel is alleged to operate; and thus, by a view of the Christian character, presented under various aspects, some of the most determined enemies of our most holy faith have become its warmest and most decided friends.—Peculiar, however, is the influence which, in every possible situation, the Christian exercises over those which are "without," when, in his general deportment he evinces that "his daily endeavor is to follow the blessed steps" of his Lord's example. Every opinion he utters, every action he performs, conveys a corresponding impression to the mind of him who hears the one or witnesses the other. It either impresses him with the superiority of the Christian character, or establishes him in his rooted contempt of the truth. It either attracts or it repels him,

leading him to pause and consider his ways, or exciting him to a more quickened progress along the pathway to ruin. The reflection is solemn, but its truth is undeniable. Mind cannot act without influencing mind, either directly or indirectly. Intelligence, purpose, affection, every word that escapes from his lips, and every action, however apparently trivial, of the life, are every moment either polluting or purifying the air we breathe, and to this noxious or healthful influence, every individual, and more especially every professing Christian, is accessory.

Protestant Churchman.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JUNE 14, 1851.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disposition.

Notice.

It is no agreeable matter to us to speak on the wants of the office. We have refrained from doing so until the passing of the anniversary Conferences, hoping that by that time those indebted for the *Herald* would so act as to render a specific call unnecessary. Our weekly receipts, and consequent embarrassment, admonish us to make a decided appeal without further delay. We call only on those who are indebted to the office, and such will have no just ground of complaint when we say, that they do not deal justly with us, nor with the cause we are endeavoring to serve. Our liabilities to paper maker, binder, &c., are increasing each week, and unless those who are indebted to us see fit to discharge their obligations, the result will be injurious to us and to the cause. It has always been an unpleasant task to us to remind any of their delinquency; nor should we do so now did not circumstances absolutely require it. We speak plainly, and trust that we have said enough to insure an immediate compliance with our just and proper request.

"GOSPEL LIBERTY."

As much is said at the present time, by a certain class of persons, about "gospel liberty," and "gospel freedom," &c., perhaps it will not be amiss to say a few words in reference to that subject. We love the liberty of the blessed gospel of the Son of God. We want all our brethren to enjoy it freely. But in order for us to do so, there is a first step to be taken, and that step is very essential. It is this: that we ascertain *how much* liberty the gospel allows us, so that we shall not imprudently, nor ignorantly transcend its bounds; which would, in our opinion, prove far more deleterious to ourselves, and the interests of the blessed cause with which we are connected, than to have our liberty proscribed within certain limits. Therefore we should become intimately acquainted with the "perfect law of liberty," so that we may take every step understandingly.

We have been pained to see some contending stoutly for "gospel liberty," taking unwarranted liberties with the gospel, and thus ruining themselves, and all who follow in their train, by leading them into perfect anarchy!

For the benefit of the household, we will throw out a few hints.

1st. What privileges does the gospel offer? (1.) It offers the privilege of *believing* all that it teaches, with all our hearts. But it does not permit us to believe anything *as the gospel*, which is *not the gospel*! Hence, we are not permitted to believe the teachings of some, as the teachings of the gospel, in reference to the new fangled doctrine of the "age to come," particularly that portion that embraces "Judaism," and "probation" in that "age!" Such teachings belong to "another gospel!"—Gal. 1:7-9.

(2.) The privilege of *obeying* its teachings. It teaches us to "look for that blessed hope."—Tit. 2:13. It teaches us to be united, to "build each other up in our most holy faith," (Jude 20,) and to withdraw ourselves from every one that walketh disorderly, and not after the tradition (doctrine) which he received of us.—2d Thess. 3:6. "If any man obey not our word, note that man, and have no company with him."—v. 14.

Many more commands of the gospel might be noticed that we should obey, but the above must suffice for our present purpose.

2d. Let us notice some of the happy results in obeying the gospel.

(1.) We are "freed from sin."—Rom. 6:17, 18.

(2.) Jesus becomes the "author" of our "salvation."—Heb. 5:9.

(3.) "The willing and obedient shall eat the good of the (promised) land."—Isa. 1:19.

3d. The fearful results of disobedience.

(1.) All who disobey the gospel become "servants of sin."—Rom. 6:16.

(2.) They become "bewitched."—Gal. 3:1.

(3.) They will "believe a lie."—2 Thess. 2:11.

(4.) They will suffer "vengeance."—2 Thess. 1:8.

The gospel teaches us that we should do all things "decently and in order." Hence, there must be some rule of action; that rule of action is "the perfect law of liberty." It gives us no licence to go beyond its limits, and disregard its injunctions. If we do, what is the result? Why, we become transgressors, and therefore we are sinners; hence, we are in "bondage," and not in the "liberty of the gospel."

"The law of liberty," is a rule of action for ministers of the gospel. It is to govern their teachings, their conversation, their actions in the churches, and before the world at large. They are exhorted with all the members of CHRIST's body, to "stand fast in the liberty wherewith CHRIST hath made us free, and not be entangled again with the yoke of bondage," (Judaism).—Gal. 5:1. To be free, but not "using their liberty as a cloak of maliciousness," under which to slander and revile their "fellow servants."—1 Pet. 2:16. We read of a certain class who "promise liberty," while "they are themselves the servants of corruption."—2 Pet. 2:19. From such "liberty," "good Lord deliver us!"

Well, beloved, we are "called unto liberty;" but we are not to use this liberty "for an occasion to the flesh," that the fruits thereof may be manifest; "but by love serve one another."—Gal. 5:13. We are sorry indeed, to see those who profess to enjoy so much "gospel liberty," using it as an occasion to the flesh, by which the works thereof are made manifest, which are "hatred, variance, wrath, strife, seditious, heresies, envyings," &c., &c.

Now, brethren, let us be very careful, and not transgress the "law of liberty" in any particular,—that we fall not under condemnation. Let us also be careful and enjoy freely the privileges proffered us by the "gospel of the blessed God," and thus honor Him in all things. SIMON.

THE SUMMER CAMPAIGN.

The field is wide, and was never more inviting and full of hope than now. Our labors will be divided between the East and the West. We shall go East with the Big Tent, until September, when we shall go West, holding Conferences and giving lectures. If we should retain our strength, we may go to the far West, after visiting Western New York. In carrying out our plan of labor in these directions, we shall need the assistance of those who have it in their power and are willing to aid us in the support of the mission. Various events have transpired, which render such aid necessary, if we are to be sustained at all. Those who believe in the *Advent doctrine and mission*, that we have proclaimed to the world for the last ten years, will feel an interest in their support, and in sustaining those who have been steadfast in faith, and true in their integrity to the cause. This cause has cost us too much sacrifice and suffering, to permit us to relinquish it, or see it fall into ruin by neglect, or scattered and perverted by reckless hands, without an effort to save it. No, no; we cannot, we must not, give it up. But a new and more vigorous effort is required to stir up the Church and the world to the hastening final doom. We must not give up the Advent doctrine, and substitute in its stead novelties and fables, and live for a brief space on the excitement they create; but we must, by a love of the truth, adhere to the "message" which we heard at "the first." We are not to release the world, and put off the consummation for a thousand years, nor to cry, "Peace and safety," to the Jew and heathen, after the Lord shall come to judgment. However much the truth may be hated, or rejected by the Church, or the world, we must still abide at our post, and unceasingly proclaim the certain and speedy coming of the Lord to judgment. We must still proclaim, loud and long, No temporal Millennium—No mixed, or imperfect Millennium—No Millennium with sin, and the curse existing in it—No Millennium without the personal presence of CHRIST and all his saints—No return of the carnal Jews before or after the Lord comes—No probation for sinners after the Second Advent—No Millennium in the past; but the Millennium in the future,—at the coming of CHRIST—perfect, glorious, and immortal,—and this Millennium at the door, soon to be ushered in. It hasteth, it hasteth greatly!

Yes, Jesus, the King of glory, will speedily come in person.—All the holy angels will come with him.—He will come in flaming fire.—He will take vengeance on the ungodly.—He will glorify his saints.—He will create new heavens and a new earth.—He will establish his kingdom in it.—He will take up his abode with men.—He will reign for ever and ever. Hallelujah!

These are the glorious things which we have looked for at CHRIST's coming. Shall we give them up? No, never!

Yet the Adventists are invited to go back, to take up with the earth under the curse as *their inheritance*! We cannot do it. Let none be deceived. Backsliding, death, and ruin would follow such an act. The exhortation of the apostle PETER is important at this time—let all take heed to it: "Seeing ye knew these things before, beware lest ye be led away by the error of the wicked, ye fall from your own steadfastness."

A New and Important Work.

To the brethren and sisters scattered abroad:—I am compiling a work for the press, containing extracts from every pre-millennial writer who has written on the subject for eighteen hundred years; also the testimony of every living writer of the day we live in bearing on the subject of the immediate advent of the Saviour. It will also contain full testimony in regard to the extent to which the Advent message has been, and is now being proclaimed. The work will be a perfect compendium of the very essence of this grand, consummating truth, and a valuable reference book for all. My request is this, that if you have any information in regard to the extent of the present proclamation of this doctrine either in Asia, Oceania, Europe, the islands of the ocean, California, South America, or any other place, you will forward it to me, at my own expense, together with all testimony of value on this point, giving name, denomination, date, place, etc. etc. And will you do so immediately? Direct to D. T. TAYLOR, JR., No. 8 Chardon-street, Boston, Mass.

N. B.—The foregoing alludes especially to any thing new, unpublished, and which I may not obtain at the "Herald" office. D. T. T. JR.

We hope the above request of Bro. TAYLOR will be heeded by all. Any new testimony on the subject named will be important, and we hope no labor or expense will be spared to procure for Bro. T. the information he desires. We have been gathering facts on the subject for many years, in view of such a work, which we designed to have given to the world long before this. Bro. T. has taken hold of the matter with zeal, and will make thorough work of it. *The Church shall speak,—her testimony shall go through the world, that the coming of the SON OF MAN IS NIGH!*

PONTIUS PILATE.

This man is mentioned in the Scriptures twenty times, namely, sixteen times in the gospels, thrice in the book of Acts, and once in the first epistle to TIMOTHY. His name is also found in that ancient symbol commonly called the Apostles' Creed. There is an unusual degree of interest connected with him, from the fact that he was the judge at the trial of CHRIST. Let these things be noted concerning him.

1. *His name.* Pontius, was his family name, or, as we say, his surname. Pilate was his given name, and was intended to distinguish him from other members of the family of Pontius.

2. *His country.* He was by birth a Roman. His ancestors were among the old Romans, and were distinguished. He was not a Jew.

3. *His Office.* He is called in our English Bible, by MATTHEW, "the governor," and by LUKE, "the governor of Judea." The Latin writers, following TACITUS, generally call him procurator. It is not so clear what the office of procurator was, but all agree that he was the highest officer resident in the country where he exercised his office. PILATE was in fact governor of more than Judea, for that country had been added to Syria and made one province, commonly called Syria. PILATE was successor to VALERIUS GRACCHUS, and held his office under the emperor TIBERIUS.

4. *His character.* He was a man of ungovernable temper, obstinate, and implacable. He seemed to glory in displaying his authority, and in wounding the feelings of those whom he ruled. He was avaricious and rapacious. He seized on the corban and devoted that sacred fund to the structure of an aqueduct. He "mingled the blood" of certain Galileans "with their sacrifices." The ears of the Roman emperor TIBERIUS had been filled with complaints concerning him, before the matter of our SAVIOUR was brought before him. This will account for his adjudging our Lord to death. He knew "that it was for envy the chief priests had delivered him." Thrice did he ask the question, "Why" should I condemn him. "What evil hath he done?" Thrice did he say, "I find no fault in him." He had been warned by his wife not to condemn him. When he heard that CHRIST "made himself the Son of God," he was the more afraid. Yet he condemned him. And why? Because he hoped to allay the violence of the complaints made by the Jews against him to TIBERIUS. The Jews continually put their plea on the ground that if PILATE let Jesus go, TIBERIUS would have just cause of complaint, as Jesus made himself a king; and so "PILATE, willing to content the people," released BARABBAS unto them, and delivered Jesus to be crucified. PILATE had already brought on himself the displeasure of TIBERIUS in another matter, of which complaint had been made by the Jews. He hoped thus to bring himself into favor with the Jews, and so retain the favor of the emperor. Not long after this he committed great outrages in

his province, and was ordered to Rome to give an account of his conduct, but TIBERIUS was dead before PILATE reached Rome.

5. *His end.* On this subject there is some doubt; but EUSEBIUS and other respectable historians give credit to the account that PILATE was banished from Rome to Vienne, in Dauphine, where he was reduced to such straits, that in despair he killed himself with his own sword, and rushed into the presence of the Judge of all the earth.

6. *He shall yet appear at Christ's bar.* How different the scene then from what it was in the judgment-hall at Jerusalem. The prisoner will have become the Judge, and the judge will have become the prisoner. The bowl of water will not be found to have taken away the guilt of an unrighteous sentence. Protestations of the innocence of the prisoner of Jerusalem will not be found to excuse the delivery of him to crucifixion. We remark,

1. The triumph of the wicked is short. How short a time did PILATE triumph. "When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed forever."

2. Let not the righteous be dismayed by judgments passed by wicked men, in court or out of it, if they be false and wicked. It is enough to fare as our Lord and Master fared. The last day will bring all right. Eccl. 5:8.

3. "Bloody and deceitful men shall not live out half their days." If the sword of an enemy take them not away, perhaps their own swords will.

4. Who would not suffer wrong rather than do wrong? It is far better to be slandered than to slander, to be evil spoken of than to speak evil, to be hated without a cause than for a cause, to be poor than to make others poor, to suffer death than to inflict death on the innocent. American Messenger.

Calls for Help.

We have received a letter from a society in Illinois, containing a description of their field of labor, and detailing the prospect of usefulness for an Advent preacher, if one could be obtained. They make the following appeal:—

"And now, dear brother, can you not respond to this call to come over and help us, by sending us a man that will preach the whole Gospel? In the first place, we want a godly man; and after that, a man of talent—(you must not think, because we live in the far West, that anything will do),—one that will fearlessly proclaim the truth, whether men will hear or forbear. When we say the whole Gospel, we mean, every subject to have its proper place. Perhaps we shall not give you a more correct idea of the preaching that would suit us, than to refer to the "Herald" as a sample. The great variety which that always contains, on different subjects, is a fair specimen of what we call preaching the Gospel. A man of this stamp would be well sustained here."

We have taken a deep interest in this request, and have made every exertion to meet it, but have failed as yet. We shall be happy to correspond with any one who answers the description, and would like to go.

The calls in every direction for Advent ministers of the right stamp are abundant; but this class of laborers are few. Our churches must give encouragement to young men of gifts and grace among them, that faithful laborers may be increased.

Another letter, from Bro. J. G. WHITE, of Lake Providence, La., dated May 14th, says:

"I left Memphis week before last, and arrived in this place better than a week ago. I left many warm friends in that place, and some few who are in anxious expectation of the speedy consummation of the blessed hope, such as Brn. Johnson and Branham, and their families. Bro. Johnson preaches on the subject nearly every Sabbath, and Bro. Branham intends lecturing in Memphis as soon as he gets a little better posted up on the subject. He is fully competent to deliver lectures, being a learned man, and also one of the most prominent members of the Baptist Church in Memphis."

In connection with this, Bro. WHITE pours out his soul in the strongest entreaties for help in the South. He concludes thus: "O that the Advent Conference that is to assemble in Boston, in June, may send some of its members to these Southern fields, white unto harvest. It will be necessary to send the *ablest men* they have, for such only will command a respectful hearing. May God speed their coming."

We assure our brother, that there is no want of sympathy for the South, but it is the want of men that can be spared from this portion of the field. It has long been our prayer that God would raise up efficient men in the South, against whom there would be no prejudice, like that which exists against Northern men, to hedge up the way of their usefulness.—We are glad to see a gleam of hope on this subject. God is preparing some that we know of now, and perhaps others of which we have no knowledge.—He will carry forward his own work, and in his own way; yet we should do all we can.

OUR HEALTH has been rather precarious for a month or two past. The difficulty has been mostly in the throat, connected with prostration from the incessant

sant and continuous labors of the past year. We have had several sudden severe attacks, from which we have not taken time to recover fully, (duties pressing upon us,) and so had a relapse. We hope now, as we can rest a few weeks, we shall be able to get strong before doing much hard labor.

SOCIAL REFORM.

Remarks of Mr. JOHN PIERPONT before a Ministerial Conference in Boston, May 28.

"Mr. PIERPONT said that Social Reform was the reformation of those sins which affect others, or the individual in his relations to others. Many persons, he argued, taking into consideration all the vast and complicated Christian and philanthropic movements and institutions of the day, might be inclined to ask, 'Where was the necessity or propriety of treating of this subject at such a time as this?'

"The speaker, in allusion to the various philanthropic and Christian enterprises of the day, said it was not his object to undervalue these blessed institutions. Blessed be the name of God for all the order and decorum and good influences abroad. But to all this light there was a corresponding depth of shade, of shame. Many of these blessed institutions were proofs of the existence of that shame, for without ailment what need were there of a physician?—Hardly fifty generations had passed since, in the person of CONSTANTINE, Christianity spread throughout the world. Yet what had been done to perpetuate it? Mr. P. then took a view of the state of the world at the present time. The drunkard and the prostitute were not always vicious. They became vicious under the very shadow of Christian influence. The strangers who visit our cities, is assailed by the night-walker and the pickpocket. The deplorable state of Europe formed a subject of remark, the shipwrecked mariner shot for having come ashore in violation of the quarantine laws, the espionage on the word of God, the Sunday violations even in the very places where PAUL preached; the licensing of women of ill-fame in Hamburg, from the income of which accrues a salary to the church, and this in a Christian city; the pirates of Greece; Paris and France it were useless to speak of. Even the greatest nation on the earth, England, nominally Christian, has robbed vast portions of the earth, and from subjugated millions wrung by rapacity incalculable wealth; while thousands and tens of thousands of the poor people perished for want of the rice of which she had robbed them; China she humbled and forced to take the poison of opium; she is even now wresting from the poor Cape African other territories; pinning a sister nation to the ground as her own St. GEORGE the dragon. Twice as much is paid by a single Christian city (London) for the means of intoxication, as is expended for the support of all her religion, for the salvation of the souls of the nation.—One Christian city pays more for the means of drunkenness, than all the Christians in the world contribute for the evangelization of the race; and yet England is, without doubt, the most Christian nation in the world.

"The people of the United States pay more for the support of religion than any other nation, for churches and missions; and yet there are in a single city (New York) no less than 6,126 gambling houses. Allow four gamblers to be supported by each, and we have, with the proprietors of the buildings, 30,000 people to oppose the progress of social reform in that particular department. 36,000 persons have been committed to the jail within a very few years, under the influence of intoxication. In the single State of New York three times as much was spent on intoxicating liquors, as in the whole Union to support every form of the Gospel. Boston might be called the greatest Christian city, the choicest abode of Christianity and philanthropy in the world; yet the seducer and the drunkard abounded, the houses of correction were crowded, and five times as much was spent on behalf of sin as of righteousness.

"The unlimited use of tobacco, the robbery of Mexico, the existence of slavery, and of war preparations, were spoken of, and the 'mandates of our Congress, fitter for Congo than Congress, commanding all good citizens, by the mouth of one whom this city delights to honor, to do that which, if done on the coast of Africa, that same Congress has declared to be piracy and punishable with death.'

"And there were many who were hesitating whether they should obey the law of God or the law of man. Obey both, said the speaker sarcastically. Whatever unjust or inhuman law any legislative body may sanction by a majority of one, is therefore, forsooth, to become the right, and have the approbation of good men. But slavery must be destroyed by liberty, or slavery will destroy liberty.

"There were many points Mr. P. was compelled to leave untouched. The unequal relation of capital to labor; in London 32,000 women were compelled to work through all their working hours, for nine cents per day; what wonder if some in such circumstances fall a prey; what wonder if some wring

from the lust of men what they could not obtain from their sense of justice. Ay, even in London, some of the dens of licentiousness are knowingly leased by church members; even by the church itself

"The Gospel was the remedy for all this. The Gospel was the remedy, but it were useless, if it be not applied. *In vain is the plaster spread, if after that it is left upon the apothecary's shelf!* Money wrung from the close-clenched hand, benefits neither the giver nor the receiver. Voluntary labor, voluntary gifts were the effective ones. But the Gospel of the churches was not the cure alone. All these evils were brought forth in the times of churches, and in cities where churches abounded. The evil of intemperance was great. Men who could make a hundred by changing a hogshead of rum or gin into Madeira wine, gave their \$1,000 to help build a church, and \$100 a year to aid in its maintenance, on condition that it shall be desecrated by no anti-slavery or temperance sermons. Let the temperance lecturer preach to him again and again of the evils of intemperance, and how long will he give his money to support the temple that sanctifies it? This spirit must end ere reform can triumph.

"What minister was there that dared faithfully to perform his duties, like JOHN the Baptist; nay, into what pulpit would JOHN the Baptist even, be admitted, with his dress of camel's hair? What minister is there that will dare to speak of those repulsive and untouched subjects I have spoken of, without meeting with that disapprobation which perhaps I have met with? So long as the pulpit is borne on Mammon's back it will go where Mammon goes, and when it does not he will throw it off. When will it be that the pulpit shall do its duty? Not while it is under the thumb of Mammon. Not till it has thrown aside this fear of the world, will all these social evils be remedied; and not till then will it be able to perform its appropriate work in applying the Gospel rightly."

A COUPLE OF PICTURES.

A correspondent of the *Scottish Press*, writing from London, narrates the particulars of his visits to hear two eminent public men in that city. One of them is an Italian priest, named GAVAZZI, who is travelling in England and Scotland, discoursing on the corruptions and iniquities of the Papacy. He is spoken of by the English papers as an orator of extraordinary ability, and who wields a singular but irresistible influence over the audience which he addresses. He espoused the cause of the late Roman republic, and contributed much, by his soul-stirring eloquence, towards its support. When the Pope was restored, Father GAVAZZI was of course forced to flee. Immense congregations assemble whenever he speaks.

"At half-past two the Padre entered, and we were startled to find him received with loud cheers. He was dressed in the double robe of his order—a close frock reaching to his heels, on the breast of which was a large embroidered cross, while a medal was suspended from his breast. Over the frock he wore a loose gown, on the left shoulder of which was another cross. He is a swarthy Italian, aged about fifty, with hair as black as a raven's wing, and an eye like an eagle's! But how shall I describe his sermon or oration? He sat down in a chair placed towards the one end of the platform, and commenced calmly and deliberately to enunciate his sentences. Anon the fire began to burn, and he rose to his feet. By and by he paced the platform rapidly. His blood was now careering through his veins; and as he poured his withering scorn on Rome, on its purgatory, its cunning, its cruelty, its lies, the impressiveness of his action, and the fire of his denunciation, were truly sublime. Talk of grace, of grandeur, of earnestness, of fervid eloquence! The man who has only seen the comparative staidness of pulpit oratory in Scotland, and much more in England, can form no conception of the molten torrent which rushed from Gavazzi's lips, while his action was beautiful and chaste beyond conception. When, ever and anon, he reached a climax, and every eye was rivetted, and every ear was greedy of each word, the excitability of his audience prevented them from listening in quietness, and they completely drowned his perorations amid their irrepressible *bravas* and shouts; and as he likened Protestant England, its free institutions, and its religious liberty, to the Crystal Palace, which let in the light at every point, with Rome bolting and barring its gates, the laughter and shouts of his excited audience showed how thoroughly they appreciated the illustration, and adopted the sentiment. Gavazzi's oratory is not merely the most wonderful that I ever listened to, but exceeds all that any imagination ever pictured. If Luther preached like this man, no wonder that he revolutionized Europe."

The other individual is no less a personage than Cardinal WISEMAN. He is too well known to need an introduction.

"In the evening I went to St. George's Chapel, Borough Road, on the Southwark side, to hear Cardinal Wiseman. It was wrong, but I felt that I must see and hear this man. When I reached the chapel, it was nearly full—between two and three thousand being present. It is a handsome building, fitted up in most gorgeous style, especially the altar, which forms a sort of separate chapel at the far end of the building. The congregation was celebrating Vespers. Two priests—as they seemed to be—kept the door with long blue gowns and strange caps, and remarkably dirty faces. A splendid choir filled an upper gallery, and sung the anthems most beautifully. A whole legion of young lads, from eighteen to

twenty years of age, were ranged round the little chapel, where the altar is. They were dressed in cassocks and blue petticoats, and the number of genuflexions they performed towards the altar and to one another was quite amazing. Their training under an approved posture-master must have been great.—Two of them carried enormous candles; and at a certain stage of the performance, a person with a coat covered with spangles, burnt some incense, which he afterwards waved about, and of which a whiff came my way. I felt no perceptible benefit from the dispensation, and the smell was most unsavory.

"After a deal of this mummery, the youths with the white tippets retired, and I saw that the audience were on the tiptoe of expectation. By-and-by a procession of them appeared, bearing crosses and other insignia, and the stately march, and red cowl and mantle of one who followed in the procession, at once told that Cardinal Wiseman stood disclosed.—After kneeling before the altar, one of the attendants placed a crucifix round his neck, and the procession having again formed, he was conducted to the pulpit, his long train borne by an attendant priest. I was within two yards of the pulpit for about the hour and a-half that his harangue lasted. He is a stout man, rather overgrown. Having adjusted his spectacles, and seen that a glass of cold water stood within reach, he at once commenced his address, which he delivered without book or paper of any kind. I was greatly disappointed in the Cardinal as a speaker.—He has abundance of confidence, and managed his subject with some adroitness and dexterity. But he is far from being an orator; scarcely a sentence he delivered, which, if written down as delivered, would stand the test of grammatical construction. He is perpetually at a loss for words, and obtains a kind of fluency only by taking the first phrase which turns up. So far from being intellectual in his appearance or manner, he is a lumpish, heavy, almost stupid-like man. His reputation for talent is based on that taste for controversy to which Roman ecclesiastics are trained, like the gladiators of old, from their youth up; and as he wished to avoid being controversial, in the evening when I heard him, his address was a piece of heavy declamation from beginning to end.—Having brought his discourse to a close, much to my satisfaction, he gave us his blessing and marched off, evidently of opinion that he had got through his task very creditably."

AN IMPORTANT MOVEMENT.

We are happy to publish the following circular, issued by the proprietor of the *Theological and Literary Journal*. Its design is an important one, and cannot fail to attract the attention of every sober-minded Christian; and whenever this is done, much good will result. From the prevailing ignorance of the Laws of Symbolization, many portions of divine truth are hid, or greatly obscured; and there needs but a proper examination of those Laws to render many scriptures plain which are now shrouded in mystery. No student of the Bible can fail to reap a decided benefit by furthering the object of this circular, and we cordially commend it to the serious consideration of our readers. It is gratifying to see so many distinguished men, whose names are attached, interested in the investigation of a subject so important to a proper apprehension of the prophetic scriptures.

Premiums offered for three Essays on the Characteristics and Laws of Prophetic Symbols.—The views of the Characteristics and Laws of Prophetic Symbolization, presented in the *Theological and Literary Journal*, have attracted the attention of many persons in different parts of the country, especially of those in the Sacred Office, excited curiosity and investigation, and induced the feeling that they are entitled to a careful consideration by the students of the Bible.

It is known that a very considerable number have become satisfied of the accuracy of these laws, and deem it of great moment that they should be generally understood and adopted. Another class, who regard them with much interest, and find themselves at a loss how to confute them or set aside the constructions to which they lead, nevertheless, hesitate to give them their full assent, and before they finally determine, desire to know what can be said against them by the advocates of other systems of interpretation. A third class reject them, not so far as is known, on the ground of any direct evidence of their inaccuracy, but because the results to which they lead conflict with the views they have been accustomed to entertain of the administration God is hereafter to exercise over the world.

A strong wish is felt, therefore, by many of these several classes, that the validity of these Laws should be tried in some form that will enable inquirers generally, and especially such as have not leisure for a minute investigation, to decide more satisfactorily in respect to them; and for that purpose a fund has been subscribed to offer as premiums for three Essays on the subject, that shall be deemed by parties to be named as adjudicators, the best entitled to them; the point to be argued and proved being whether those Characteristics and Laws are, or are not, the true Characteristics and Laws of Prophetic Symbols; and the sum of Four Hundred Dollars to be awarded and paid to the Author of the Essay which most legitimately and effectively demonstrates the alternative he endeavors to establish; the sum of Two Hundred Dollars to the Author of the Essay the next in merit in that respect; and the sum of One Hundred Dollars to the Author of the Essay the third in rank in that relation; provided, that of those presented, three of them are of such character and merit as justly to be entitled to the premiums.

The chief points to be discussed by the Essayists are the views presented in the *Journal*, and other works of the Editor, respecting—

1. The Nature and Office of Prophetic Symbols;
2. The Marks by which the Symbolic Prophecies are distinguishable from those of which Language is the Medium;
3. The Classification of the Symbols;

4. The Principles on which they are employed;
5. Their Laws;
6. Whether the Symbols that are interpreted in the Prophecies are interpreted by these Laws;
7. Whether Interpretations are given in the Prophecies of one or more of each class of Symbols;
8. Whether these inspired Interpretations are to be regarded as a Revelation of the Principle on which Symbols are employed, and the Laws by which they are framed, revealed Laws;

9. The Results to which they lead,—whether they obviate Difficulties, remove Uncertainties, supply important Defects, give consistency and certainty to Interpretation, and lead to a clear and demonstrable Explication of many Symbols of which no satisfactory Solution is obtained by other Systems of construction;

10. The Ease with which they may be mastered and made the means of a large and useful Knowledge of the Prophecies;

11. Their claims to the consideration of Ministers of the Sacred Word, and of Christians generally.

Writers are at liberty to select and arrange the order of the points they may discuss to suit themselves; and it is expected that they will not merely state their opinions, but give their reasons for the judgment which they express; and that those who reject the views advanced in the *Journal* will state what they regard as the true Characteristics and Laws of Prophetic Symbols, and the considerations by which they believe them to be sustained.

Men of ability and high standing will be selected as the adjudicators, whose names will be duly announced.

The Essays which obtain the awards are to be the property of the contributors to the Premium Fund, and to be published in the *Journal*, or otherwise, as they may deem expedient.

The Manuscripts, with a note from the author, should be addressed to the adjudicators, and sent (post-paid) to Franklin Knight, Publisher of the *Theological and Literary Journal*, 140 Nassau street, New York, on or before the first of February, 1852.

Many clergymen and other gentlemen have expressed a desire that this subject, which they regard as one of great interest and importance, may be thus carefully investigated and thoroughly discussed,—among whom are the following:—

Rev. James S. Cannon, D.D., Rutgers College, N. J.; Rt. Rev. Charles P. M'Ilvaine, D.D., Ohio; Rev. Nathan Lord, D.D., Dartmouth College, N. H.; Rev. Leonard Woods, D.D., Mass.; Rev. John Forsyth, D.D., Princeton College, N. J.; Rev. Mark Hopkins, D.D., Williams College, Mass.; Rev. J. H. Thornwell, D.D., S. C.; Rt. Rev. J. P. K. Henshaw, D.D., R. I.; Rev. Willis Lord, D.D., Ohio; Rev. Leroy M. Lee, D.D., Va.; Rev. Edward N. Kirk, D.D., Mass.; Rev. William Thompson, D.D., Theol. Inst., Conn.; Rev. Edward Hitchcock, D.D., Amherst College, Mass.; Rt. Rev. Alonzo Potter, D.D., Pa.; Rev. Robert Ryland, Richmond College, Va.; Rev. George Duffield, D.D., Mich.; Rev. Henry Gregory, D.D., N. Y.; Rev. John M. Krebs, D.D., N. Y.; Rev. Isaac Anderson, D.D., Tenn.; Rev. Richard Newton, Pa.; Rev. Edward Winthrop, Ohio; Rev. Charles K. Imbrie, N. J.; Rev. Thomas E. Peck, Md.; Rev. Randolph Campbell, Mass.; Rev. William B. Stevens, D.D., Pa.; Rev. L. H. Van Doren, N. J.; Rev. M. L. P. Thompson, D.D., N. Y.; Rev. Walter Clarke, Conn.; Rev. John Richards, D.D., N. H.; Rev. J. F. Halsey, N. J.; Rev. D. S. Miller, Pa.; Rev. Adam Empey, D.D., Va.; Rev. George Potts, D.D., N. Y.; Rev. John M. Macaulay, N. Y.; Rev. William Ramsey, Pa.; Rev. Thomas V. Moore, Va.; Rev. William R. Williams, D.D., N. Y.; Rev. E. Dunlap Smith, D.D., N. Y.; Rev. W. W. Blauvelt, N. J.; Rev. J. T. Ward, Pa.; Hon. J. C. Hornblower, N. J.; Hon. Bellamy Storer, Ohio; Messrs. Benjamin Douglass, Henry Smith, James Donaldson, B. R. Winthrop, D. O. Calkins, Chester Driggs, N. Y.

SECOND ADVENT ANNIVERSARY CONFERENCE.

ADJOURNED FROM NEW YORK MAY 8th, TO BOSTON, JUNE 4th.

THURSDAY EVENING.

Meeting was opened with singing and prayer. The discourse was delivered by Bro. I. E. Jones, from Jude 3—"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered to the saints."

This discourse was in Bro. Jones' peculiarly happy manner of presenting and enforcing truth, and its effect was to comfort the hearts and strengthen the faith of the children of God.

The hymn,

"Son of God, thy people's shield,
Must we still thine absence mourn?"

was sung after the sermon, and the congregation dismissed with benediction.

FRIDAY MORNING.

The prayer meeting appointed at 9 o'clock was held in the Chapel, the Vestry not being large enough to convene the brethren and sisters in attendance.

Conference Session, A. M.

The hour of Conference having arrived, the meeting was called to order by the President.

Bro. Himes moved that the Conference recommend that Bro. W. Burnham be invited to aid Bro. Ingham in the Nova Scotia mission.

Moved, that Bro. C. B. Turner be requested to visit Northern New York,—i. e. Franklin, Clinton, and St. Lawrence, at the request of Bro. Ghoslin.

The Committee on Camp, Conference, and Tent meetings, being prepared, presented the following

Report.

BELOVED:—Being called, in the providence of God, to proclaim "the faith once delivered to the saints," to this generation, when so many, as predicted, have turned away from the truth to the fables of a temporal millennium, the spiritual or invisible

coming of Christ, the future dwelling of the saints in an undefined region of "space," instead of in the earth renewed and glorified, it becomes a question of deep solicitude, how this great truth, so precious to the martyr church in its first and purest ages, and in the time of the reformation under Luther and his associates, may the most efficiently be promulgated.

While each Christian, by godly and Scripture precepts, can live as a light in his section of country, and each minister is to proclaim the whole counsel of God, whether men will hear or forbear, the necessity of some plan of general and united co-operation is apparent. The means hitherto mainly employed by us, have been Conferences, Camp-meetings, Tent-meetings, together with courses of lectures, or sermons, in various places by itinerant preachers, and regular pastors of churches. In some places one, and in other places another of these means is the most effectual; and the brethren in each place must choose in the variety of the means within their reach according to the best of their ability; remembering that it is neither Paul, Apollos, nor Cephas, but Christ, who gives the increase.

While Camp and Tent-meetings may serve the cause the most efficiently in some places, it is the conviction of this committee, that, in other places, series of lectures, or protracted meetings, will effect the greatest amount of good with the same men and means. We have more calls for such meetings than can be met; and while several preachers congregate at our Camp-meetings, they might supply many places in the same time; and with the same means, probably would bring the truth before more minds than can be reached by a single Camp-meeting.

Tent-meetings can often be made effectual where a protracted effort could not otherwise be secured. We also beg leave to call the attention of all the friends to the subject of forming Conferences in each State, or at least embracing such localities as shall make it convenient for them to arrange the plan of co-operation in their section. In this way, it seems to us, the labor can be more judiciously arranged, and more means be secured to sustain it. The experiment has been made, and with less foreign aid than the expenses of some of our great meetings; and several churches have been raised up, and meeting houses built.

We earnestly hope that the friends in the various sections of our work will at their earliest convenience consult together on the best means of advancing the precious cause of our soon coming King in their vicinity, and advertise accordingly in our papers.

The knell of six thousand years calls upon us to arise and address ourselves anew to this great work. The day of final reward is near, but our victories are not yet completed, nor our trials ended. Let us meekly, patiently, firmly, and zealously fill up the measure of our days with gathering fruit unto life eternal. Blessed are those servants whom our Lord, when he cometh, shall find so doing.

The following resolution was sent in connection with the report.

Resolved, That whereas there are appointments frequently sent to the "Herald" for Advent Camp, Tent, and Conference meetings, which are not sanctioned by the brethren, we recommend that the editors do not give notice of such meetings as are known to be conducted by those who sow discord among brethren.

Report was unanimously adopted.

The Committee appointed at the New York Conference to prepare an address to be presented at this Conference, reported.

Voted, That it be adopted, and re-committed to the Committee to be prepared for publication.

Voted, That Bro. Hale and Himes be added to this Committee.

In consequence of the Address, the hearing for the remaining churches was dispensed with.

The President closed the meeting with prayer.

AFTERNOON SESSION.

Opened with prayer, after which the following hymn was sung by the Conference:

"Hark! ten thousand, thousand voices,
Sing the song of jubilee!
Earth through all her tribes rejoices,
Broke the long captivity."

As a number of brethren were to be set apart for the ministry by ordination, Bro. Edwin Burnham preached from 2 Cor. 4:2 an appropriate discourse, well adapted to the occasion.

Ordination.

Bro. I. C. Wellcome, O. D. Eastman, and F. H. Berick were duly set apart to the work of the ministry. The prayer was offered by Elder H. Plummer. The following brethren participated in the laying on of hands: H. Plummer, D. T. Taylor, W. Burnham, C. B. Turner, I. E. Jones, B. Morley, H. H. Gross, J. V. Himes, J. Pearson, Jr.

Charge by I. E. Jones.

If there stood before me three ambassadors from the greatest courts of Europe, and this had been announced in the city papers, the Chapel would have been thronged, and through my natural diffidence, I should now be pale and trembling. A solemn reverence and awe steals over me as I survey these three ambassadors of Christ, the "King of kings!" You, my dear brethren, have for some time past borne the solemn messages of the Infinite to the perishing, and have already gained some stars to the crowns of your rejoicing, but through a sense of your own unworthiness, have delayed till now to accept the ordination from the hands of your brethren in behalf of the Church. You have put on the armor to "contend against principalities and powers, and wicked spirits in high places." He whose messages you bear has said, "Be of good cheer: I have overcome the world." He lifted up his hands over his disciples on Olivet, and pronounced a benediction which extends to you, and to all the faithful till the end of the world. Could I spread before you the glorious reward of those "who turn many to righteousness," the storms that may come upon your path would not deter you from a faithful discharge of your every

duty. You have, undoubtedly, had many conflicts, settled many anxious questions of duty in your closets, and secured many victories; the conflicts will be remembered and be rewarded on the radiant heights of Zion, when you shall return thither bearing your sheaves with you.

My dear brethren, I feel more like sitting at your feet than addressing you on this impressive occasion. But my brethren have imposed this duty upon me. Twenty years' experience in the ministry of reconciliation has made me feel my nothingness: I humbly hope this feeling may increase. But it becomes my duty, and my privilege, to present you my hand in token of the fellowship of these brethren in the ministry, and the churches whose servants they are. Be assured that their prayers will ascend for you, and their sympathies be with you. In their name, in behalf of Christ, I bid you welcome to trials, labors, the cross, the crown! These brethren will aid you with their advice, prayers, and means. May you be fishers of men, and always be enabled to cast the net on the right side of the ship. May you be preserved in peace and purity till we all meet in triumph. Amen.

Bro. Himes remarked, that many would leave before the evening service, and though we had parted many times, yet we had never parted with such deep feelings as now. Our hearts were so united that it seemed hard to separate, but the pain is relieved by the hope and prospect of soon meeting where we shall never part again. The following hymn, appropriate to the occasion, was read by Bro. Himes, and sung with that peculiar effect produced by mutual brotherly love and Christian union:

"When shall we meet again?

Meet ne'er to sever!

When will peace wreath her chain,
Round us forever!"

The President closed the solemn and impressive exercises of the afternoon by a benediction.

EVENING SERVICES.

The evening meeting commenced by singing,

"From every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a sure retreat,
'Tis found beneath the mercy seat."

Prayer was then offered by Bro. Ghoslin, after which the Conference sang that beautiful hymn,

"I want not India's pearly shore,
I want the joys of earth no more:
I want to quit each vain delight,
I want to walk with Christ in white."

The sermon was preached by Bro. Bosworth, from 2 Peter 1:10: "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall."

This discourse was strictly practical. The speaker first defined the characters addressed; secondly, their faith; and thirdly the nature of the calling referred to in the text. The calling he explained under two propositions.—1st. There is a general call, as "come unto me all ye ends of the earth." 2d. A particular calling, as "come unto me all ye that labor, and are heavy laden, and I will give you rest."

The services closed with singing,

"Blest be the tie that binds
Our hearts in Christian love!"

Thus closed one of the most interesting and encouraging gatherings ever convened since the commencement of our annual Conferences. Not a discordant note was heard, not an unfriendly feeling was manifested; all was union, harmony, and brotherly love, and all appeared to feel, "it is good for us to be here," and both preachers and people left the meeting with increased courage to sustain and promulgate the glorious truths connected with the speedy advent of our Saviour.

H. PLUMMER, President.

C. B. TURNER,
O. R. FASSETT,
JOHN PEARSON, JR. } Secretaries.

GENERAL CONFERENCES.

Are general Conferences of the Church justifiable? are they called for and scriptural? Certainly, in all our plans to benefit our fellow beings, and "to build each other up in our most holy faith," as well as to ourselves obtain the favor of God, and salvation through Jesus Christ, we should be guided by "the scriptures of truth," which, being "given by inspiration of God, are profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. 3:16, 17.

1st. Are general conferences of the Church called for? In other words, does the scattered and tried condition of the "many members" of the "body of Christ" render such general gatherings an important and beneficial means of more successfully forwarding "the work of the gospel?" If the scattered and tried friends of God, in any particular section, require and are required of God, "to come together into one place," and when thus assembled, to "let all things be done decently and in order," unto "godly edifying" of all the members of "the whole church," thus assembled;—that every one may be properly benefited by instruction from "the holy scriptures," and by exhortation, or excitement to love and good works, and also to comfort and consolation from the same source, under bereavements and afflictions;—if, in short, the members of individual churches need the command of God to "not forsake the assembling of themselves together," but to exhort one another, "and so much the more as they see the day approaching," when all enemies shall be put under Christ's feet," and he shall leave "the right hand of the Majesty on high" (1 Cor. 14, Heb. 10), to enable them to "endure steadfastly to the end;" then, certainly, general assemblies of the whole Church, that the whole Church may be represented in one body, and all become acquainted with their co-members and co-workers in the various departments of the earth—their field of "labor in word and doctrine," and learn each other's

cares and responsibilities, their state of prosperity or adversity, their wants or abundance, their trials and discouragements, their hopes and prospects, must be of the very highest importance and of untold utility to the general prosperity, unity, and advancement of the cause of truth and righteousness in the earth. But let us glance at

2. The scriptural view of Conferences of the Church.

It is equally true in general as well as local conferences, or assemblies of the Church to confer upon and advance its interests, that such a course must be pursued as to "come together for the better," that each member may go away encouraged, instructed, and incited to greater faith and labor of love. These general gatherings, of course, are mostly confined to elders, pastors, and teachers, whose responsibilities and cares call for all the mutual aid, comfort, and encouragement that it is possible to obtain for their co-workers in the gospel. Paul and others on their way from Macedonia to a conference with their co-laborers at Jerusalem, called at Ephesus, the scene of past and successful labors by Paul, upon a Church, to whom he said, "Ye all, among whom I have gone preaching the kingdom of God, shall see my face no more;" and from Miletus he sent to Ephesus, and called the elders of the Church, and when they were come to him, he rehearsed his past labors with them, closing with the words, "I am pure from the blood of all men: for I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers . . . feed the flock . . . watch."—Acts 20. The true foundation of the Church of God among the Ephesians, was laid by himself, under God, and he exercised his privilege in calling the elders of the same into a conference with himself, and, on parting with them, in giving them his counsel and final charge of faithfulness in feeding and watching over the flock. That was a conference of the Church among the Ephesians, where the guides of the Church counselled in reference to the work of the gospel there, past, present, and future. The address of Paul and the elders, was the means of instruction, comfort, and incitement to duty, of all the flock. Again, when Peter had preached to the Gentiles, and they received the Holy Ghost as well as the Jews, and when the tidings reached Jerusalem, the apostles and brethren there were so filled with prejudice, that when Peter arrived among them they "contended with him." God did not resort to inspiration, nor miracles, to convince the apostles at Jerusalem, but left them to become informed in general conference, when "Peter rehearsed the matter from the beginning, and expounded it by order unto them;" and "when they heard these things, they held their peace, and glorified God,"—yea, they and Peter began a missionary effort to the Gentiles, "they sent forth Barnabas, that he should go as far as Antioch," and he joined Paul with himself in the work. Thus by conferring together on a subject which one understood, but of which the others were ignorant, all saw "eye to eye," came to peace, and united their efforts in all speaking the same thing, being perfectly joined together in one mind, and in one judgment.—Acts 11. Again, Paul and Barnabas held a conference with the prophets and teachers at Antioch, concerning their call to the ministry and their labors in proof of their call being of God, and consequently received ordination and letters of recommendation from them, and "sent them away," who spent a long time in several nations, and returned "to Antioch, from whence they had been recommended to the grace of God, for the work which they fulfilled; and when they were come and had gathered the Church together, they rehearsed all that God had done with them . . . to the Gentiles."—Acts 14. But some men came from Judea and taught the brethren, yea, commanded them, "to keep the law of Moses," else they could not be saved. How did God direct in that matter? Paul and Barnabas "had no small dissension and disputation with them," yet the brethren sent "Paul and Barnabas, and certain others of them, up to Jerusalem unto the apostles and elders about this question." Paul, the chief apostle, was right, yet a conference at Jerusalem was directed, and their discussion and "one judgment" on the subject, were sent abroad in a general address "to the brethren which are of the Gentiles."

The brethren in that conference all gave their knowledge on that subject, and their experience among the Gentiles, but finally, "the multitude of apostles, elders, and brethren kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them;" also, on their way to the conference, they passed through the various places, "declaring the conversion of the Gentiles; and they caused great joy to all the brethren."—Acts 15. Thus conferences were made a means of discussion and decision of subjects of dissension; of eliciting the united wisdom and experience of the Church; of reconciling discordant views; of enlightening the minds of those who might be in ignorance and prejudice; and of joy and encouragement to the tried saints. Elders and teachers were edified by each other, that there was equality, and none came behind in any "gift." When Paul went up to Jerusalem, it was in great fear and trembling, yet, "in conference," they could not add to his gift, he came behind in no gift.—Gal. 2.

General conferences of the Church, therefore, are called for and are scriptural, and have proved highly beneficial to the equality of gifts and knowledge in the Church,—to the encouragement of the tried saints,—and consequently to the spread of truth and righteousness among the human family; and being appointed and sanctioned of God, and practiced by the apostles, must be owned and blessed of God, if confined to their legitimate sphere—the Scripture exemplifies.

H. H. G.

LETTER FROM T. SMITH.

DEAR BRO. HIMES:—I am still, "as much as in me is," laboring to warn my fellow men to be prepared for that day which is coming upon the world "as a snare." I last wrote you, some five weeks since, from Harrington, county of Washington. Soon after I travelled eastward as far as East Ma-

chias, where I obtained the consent of some of the proprietors of the Calvinist Baptist meeting-house, (which for the present is not occupied) to hold a meeting on the following Sabbath. I posted up some notices accordingly, and then, to redeem the time, passed on to visit some friends on whom I was requested to call, and there found an open door in the town of Whiting, where I preached the word three times to an attentive few, who listened with apparent interest to the word dispensed.

The Sunday following, I fulfilled my engagement in preaching in East Machias village, to but a few, as the people had become alarmed that a "Millerite" had come among them. The unpopularity of the name of a "Millerite" produced the same affect among the people here, as was produced among the frogs in the fable. The frogs, it is said, having asked Jupiter to give them a king, he threw them a log of wood, which frightened them so much, that they hid themselves for some time in their holes, hardly daring to venture out, lest they should be hurt. Thus with many, even the most of the people in this eastern country, there have been so many awful stories told of people being made crazy—of "ascension robes,"—"ruined families,"—"self-murders," &c., &c., that the very name of Mr. Miller produced an alarm. The following is a specimen of many. I called at a house in the town of Cutler, to give notice to the family of my intention of preaching in the school-house at 2 P. M. The lady received me with much cordiality, was very glad I came, as they were quite destitute of meetings, &c., and remarked that she deeply regretted the absence of her husband, who, she said, would not have gone had he known of the meeting. She insisted very strongly on my dining with her; having, however, a previous engagement, I could not comply with her wishes, but handed her, and also some others present, the tract, "The Saviour Nigh." Near meeting time I called again, to obtain the key of the school-house, but found the lady very cold and distant. I, however, inquired if she would not attend meeting, to which she replied, with shortness, "No! not I; you are about preaching up the Miller doctrine, and I'll not go to your meeting, you may depend, sir."

Much that is utterly false is being said to frighten people from a candid examination of the truth, and too much of this kind is done, I am sorry to say, by professed ministers of Jesus Christ. Some wickedness of this character I detected among ministers when last in your state, on Cape Cod; and when their evil reports were traced to the fountain from whence it was said they came, the individuals implicated utterly denied having any knowledge of them. Such, therefore, was the aristocratical influence in East Machias against candid investigation of these truths, and the expense attending a continuation of meetings in the place at this busy season of the year, that I thought it advisable not to continue them longer at that time.

I next spent some four or five days in the town of Cutler, where religion had once flourished, but was now very, very low. There is a Baptist Church, but without any preaching, or meetings. Fortunately for myself, and the cause which I advocated, the first selectman, and I believe the only Justice of the Peace in this town, was the son of a couple by whom I was once highly esteemed and much beloved. He had often heard his parents speak of my first visit to their house, and the help afforded by my counsel and prayers. This gentleman, on my announcing my name, readily and cordially received me during my stay, and kept my horse, he being the only individual who had any hay on hand, and therefore the only place where I could procure a home for my animal. Here I lectured from Wednesday till Saturday, but only to a few. On the Sunday, however, the fright of some, and the prejudice of others, being removed by the kind offices of Esq. Chase, the people turned out to meeting very well, and heard with interest, and I trust with some profit. Both of the deacons of this church avowed themselves much interested in the subject of the Advent near, and professed to believe in it as far as they had received light on the subject. Much good was, I trust, effected by the preaching of the word, and the distribution of books and tracts.

The next Sabbath I spent in Harrington, where, and in the adjoining town, some heard, who never heard before, and much prejudice was removed.

My next Sabbath appointment was to have been at Franklin, in the county of Hancock, in the Town-house, which was occupied by the Methodists half of the time. The last Sabbath was a vacant Sabbath. When I arrived at the place about noon last Thursday, I was told the Methodist minister was to preach at the Town-house, and a Baptist in the meeting-house, and this in but a small village. I therefore, saw that the plan was to shut me out, and to give no opportunity of preaching the "reason of our hope." My next inquiry was, how shall I dispose of myself for the coming Sabbath? From Bro. Peter Butler, of Hancock, I learned that the most of said town lay below the county road towards the sea, and the probability was, that I might obtain the Town-house in which to "preach the word" on the Sabbath. I accordingly started off, in a strange place, and among a strange people, and made calls at two or three houses, but without any particular satisfaction.—Perseverance, however, urged me onward, until I found myself at the house of an Elder Watson, of the Calvinist Baptist order. I found him at home, and the family at tea, and receiving an invitation from him and his lady to partake of their hospitality, I readily complied, and soon found myself supping with an old acquaintance, which was formed some nineteen or twenty years before in the town of Vinalhaven, Fox Island, on the Penobscot Bay. They recollected much of our former association, and related a number of circumstances connected with our former acquaintance, which had passed my mind.—In this place Elder Watson had been settled some eighteen years, and as our acquaintance commenced and terminated just previously to their leaving, they remembered the particulars much better than myself. As he was going out of town on the Sabbath, he kindly offered me the use of his meeting-house, to which his deacon readily assented. After consideration, it was thought best to have the meeting in the

Town-house, which we did. The meeting was well attended, and a request made for me to come again.

Thus, my brother, I have been meeting with prejudice in every place, and in about every instance it has been removed, and a way prepared, should time continue, for better access to the minds of the people in future. What, therefore, was intended for evil by some of the leaders in Franklin, by shutting me out of the Town-house in that place, happened to the furtherance of the Gospel in Hancock; as by that circumstance I was led to this town, where a door will be opened for the future. Thus we see, while we acknowledge Him in all our ways, He will direct our paths. Yours truly, with a "hope of life."

Hancock (Me.), June 9th, 1851.

LETTER FROM H. TANNER.

DEAR BRO. HIMES:—Last Sunday we were again blessed with one of the kind of Advent preachers who are sure that God, and not man, sent them to preach; and to whom any advice given is most emphatically like jewels of gold in a swine's snout. This individual came to my house on Friday evening, and I soon found he knew enough to answer to the name of H. D. Benjamin; and I also found that that was about all he did know. He said he had been preaching the glorious doctrine of the "Age to Come," and had also just come from an attendance on the blessed "Union Conference" in New York, of which he spoke very highly. His whole appearance, and more especially his clownish ignorance, made me give him such advice as I thought the good of the cause demanded, and that was, that he should go to his home, if he had one, and let himself to some farmer to hold the plough, for his strength gave good testimony that he was well fitted for that, so far as the labor was concerned. He acknowledged he did not understand the glorious doctrine of the "age to come," but yet was teaching it to others!! And to my question, whether he was trying to teach others what he did not know himself, he said he could preach it, and did so too. He was advised by most of our brethren with whom he tried stop, to go to work, but to no effect. His love seemed to concentrate on me the firmest, probably because I advised him the plainest as to his qualifications for the ministry; and before he left the city, which he did only after being turned from the houses of several of the brethren, and trying to marry one young lady with whom he became acquainted about one hour before he offered her his hand, he wrote me the following testimony of his love and record of his fitness for the Christian ministry. I sent a copy of it to the "Harbinger," of which he has been a correspondent, for publication, but without success thus far. It should have appeared last week. It is proper to add, also, that he found no place to preach here, as his love letter denotes.

"SUP THIS, MR. TANNER.

"You damnable wretch, unless you repent, may God add unto you the plagues which are written in the book, as he has declared. You have kept me from preaching in that ungodly, wicked city, and it were better for you that a mill-stone had been tied to your neck, and you cast into the depth of the sea.—The fornications and adulteries of this city,—let them fall on your filthy and guilty head. You'll smell hell fire before you finish this letter." * * *

[NOTE.—The above is but a small, as well as the least objectionable portion of the letter, the balance of it being too horrible and blasphemous for publication. We have in this case an illustration of what some call "Christian liberty!" But the Adventists are coming into gospel order, and will soon be able to prevent such impositions. There are many others who are travelling through the country under the name of "Adventists," which gives them credit for a time, and enables them to do much mischief. The Advent churches will be on their guard. Let none be received without evidence of their good standing. It may be as well to state, that this BENJAMIN was one of the signers to the call for the late "Union Conference" in New York.—Ed.]

Extracts from Letters.

Sister LOUISA S. PHARES writes from Hamilton (O.), June 2d, 1851:

DEAR BRO. HIMES:—The doctrine of the speedy coming of Christ is still cherished by a few in this place. We find much in the "Herald" calculated to strengthen our hope, and confirm our faith. We think it highly necessary to have a medium through which we may receive light on this great truth. There are three copies of the "Advent Herald" taken in Hamilton. Though there are but few of us, we are trying to sustain a prayer meeting, in view of the commandment, "Forsake not the assembling of yourselves together, as the manner of some is; but exhort one another, and so much the more as we see the day approaching." We profess to see the day approaching, therefore the exhortation comes to us, let us endeavor to take heed to it. While the Saviour tarries we have great need to be watchful; for we live in an age peculiarly marked. We are surrounded by an influence on every hand calculated to divert us, and lead our minds off, and make us forget that we are living on the very eve of that event the most important of all,—the coming of the Son of man in the clouds of heaven, with power and great glory. Nothing short of the power of God could have kept this truth alive, while the forces of Satan were arrayed against it. I have been examining the 10th chapter of Revelation: it looks to me very much like a picture of the proclamation that has gone forth for the last ten or twelve years, namely, the second coming of Christ, and the end of this dispensation. We will look at the experience of Bro. Miller, for example. Revelation was in his case much like the picture given there of a little book; although the revelator speaks this of himself, as the one who took the book out of the hand of the angel, yet it shows what will be the effect this truth will have on all who receive and proclaim it to the world. The mass of professors have stood aloof

from the investigation of the subject, and in a sense lent their influence against it. How painful has been our experience from this fact,—want of Christian co-operation, Christian sympathy, in our labor of love to a dying world. The missionary to the heathen has not the same influence to contend with,—his brethren are not only those of his own denomination, but professors in general; even the non-professors will assist in the enterprise. We also do what we can to forward the truth, and rejoice that Christ is even preached. We, as believers in the speedy coming of Christ, feel that we have an additional truth to maintain; nor dare we, with the light we have, hold our peace. We cannot forsake our position if we would, and have an approving conscience. But what most concerns us is, that the truth should dwell in us richly, and bring forth to the honor of God. As a body, professing ourselves to be one, in looking for Christ, we have had to mourn over our want of union, our difficulties, and contentions. Let us pray continually, especially for those whom we think have wronged us in any way; peradventure God may give them repentance.

P. S.—I have been reading the proceedings of the New York Conference, and cannot close my letter without expressing in a few words the satisfaction I felt while reading it. That deep concern for the salvation of sinners, an awakening up to the work before us. The spirit that characterized Adventists as a people in 1843 and 1844, when all felt constrained to speak to those around them, and expecting God to bless their efforts. I have long mourned over the low state of Zion. We have been anxious and troubled about many things, but now I feel that it is the dawning of better days. Oh how blessed to be permitted to work in the Master's vineyard, to have fellowship with his sufferings. When the Master comes he will say, "Well done, good and faithful servant, enter into the joy of your Lord."

BRO HIMES:—Permit me to express my sincere gratification with the doings, spirit, and harmony of the anniversary Conference assembled in Chardon-st. Chapel, Boston, June 4th and onward. It was truly one of the best meetings of the kind I ever enjoyed. There we met with brethren and sisters, "tried" and "true," from all parts of the country. The harmony and love that pervaded the meeting during its entire session, was truly sanctifying and refreshing. Seeing "those that were not of us," have "gone out from us," there was not one restless spirit to disturb our peace and union. Truly, there seems to be a better day dawning upon the interests of the Advent cause. A deep, devotional influence reigned throughout the entire meeting. An interest in the salvation of perishing sinners was clearly developed. O may we all labor more faithfully for the great end of our calling. We have no doubt that a good and healthy influence was exerted upon the Chardon-street Church, and that part of the community that attended, and we sincerely hope that it may be extended to all the churches "scattered abroad." Yours in hope, S. I. RONEY.

BRO. WM. E. GRAHAM writes from Whitesboro (N. Y.), June 11th, 1851:

DEAR BRO. HIMES:—I have delayed sending my subscription for the "Herald," on account of my being unsettled, and not knowing where I should locate. I have removed to Whitesboro, N. Y. We prize the "Herald" very highly, and are not willing to do without it, as long as we can pay for it.

My heart has been with you in your troubles; you have truly passed through the furnace seven times heated, but you have not suffered alone,—every true friend of the Advent cause has suffered with you. But the time is drawing near when all difficulties will cease. May the Lord hasten the time when the kingdoms of this world shall become the kingdom of our Lord and of his Christ. For Christ must reign until the last enemy is destroyed, which is death. Now, my dear brother, my prayer to God is that you may be sustained by the grace of God, and led by his Holy Spirit, until the Lord comes to gather his elect into the kingdom of God. Amen.

We have found a blessed little band of Advent believers at Clarkville, about four miles from this place. They are the fruits of the labors of Bro. Bates. We have the privilege of meeting with them every Sabbath.

Any of the Advent brethren that are passing this way, will find a home at my house; and we shall esteem it a privilege to wait on them at any time. Yours, waiting for Christ.

Obituary.



"I AM THE RESURRECTION AND THE LIFE: he who believeth in me, though he should die, yet he will live: and whoever liveth and believeth in me, will never die."—John 11: 25, 26.

DIED, in Richford, Vt., of consumption and scrofula, on Monday, April 28th, 1851, SARAH, wife of JEREMIAH JANES, aged 67 years and three months, in full triumph of living faith in Christ, saying, with a trembling voice, to surviving friends, as she gave us her last parting kiss, while we stood around her bed weeping, a few hours before she fell asleep, "Weep not for me, but prepare to meet me in glory." "O," said she to us, during the last few days of her life, "I am going home; I am going to rest; I have got almost home." Although her pain of body was great, her mind was clear and calm. She had suffered much, for many years, from sickness, yet she lived and died a saint. Her admonitions and her prayers we still remember. May God help us to profit by them. O how cheering to stand by her bed-side and listen to her gracious words, for death had entirely lost its terror to her; yea, she longed to depart and be with Christ, which is far better than to remain in this state of suffering. Thus she fell

asleep without a sigh, groan, or struggle, to yield her breath, feeling that Jesus could and did make a dying bed soft as downy pillows are. The funeral ceremonies were passed by singing, at her previous request, the hymns commencing 1st. "On Jordan's stormy banks I stand." 2d. "I'm weary of staying, O when shall I rest?" 3d. "I'm a pilgrim, and I'm a stranger," omitting the fifth verse of the latter. She also chose Isa. 40:31: "But they that wait upon the Lord shall renew their strength," &c. From which Bro. C. Green, of Montgomery, preached a very comforting and able discourse, to which a crowded assembly listened with great interest. Thus closed the earthly career of a beloved mother, after a warfare of about thirty-six years with the powers of darkness; thirty of which were spent in the Baptist society. In the fall of 1844 she embraced the doctrine of the near coming of the Lord, which she loved and believed until her last declining moments, saying to me a few moments before she left us, "I believe the Lord is soon to come; but I begin to think that I shall sleep a little first." And so it is; but glory be to God, we expect soon to meet, and see her arrayed in immortal beauty and glory: not quowed down with age, nor groaning with sickness; but with her youth renewed as the eagle's; when she will no more say, I am sick. May God hasten the time. Amen, even so come, Lord Jesus, and come quickly. H. H. JANES.

AGENTS FOR THE HERALD.

Albany, N. Y.—H. H. Gross, 44 Elm-street.
Auburn, N. Y.—H. L. Smith.
Buffalo, " W. M. Palmer.
Brattleboro', Vt.—B. Perham.
Cincinnati, O.—Joseph Wilson.
Clinton, Mass.—H. R. Gray.
Derby Line, Vt.—S. Foster, jr.
Detroit, Mich.—L. Armstrong.
Eddington, N. Y.—Thos. Smith.
Glennville, N. S.—E. Elias.
Hallowell, Me.—I. C. Wellcome.
Hartford, Ct.—Aaron Clapp.
Hewellton, N. Y.—W. D. Ghoslin.
Homer, N. Y.—J. L. Clapp.
Lockport, N. Y.—H. Robbins.
Lowell, Mass.—E. H. Adams.
L. Hampton, N. Y.—D. Bosworth.
Massena, N. Y.—J. Danforth.
44 Milwaukee, Wis.—Sam'l. Brown.
Morrisville, Pa.—Sam'l. G. Allen.
New Bedford, Mass.—H. V. Davis.
Newburyport, " Dea. J. Pearson, sr., Water-street.
New York City.—Wm. Tracy, 75 Delancey-street.
Philadelphia, Pa.—J. Litch, 70 1/2 North 11th street.
Portland, Me.—Peter Johnson, 37 Summer-street.
Providence, R. I.—G. R. Gladding.
Rochester, N. Y.—Wm. Busby.
Salem, Mass.—L. Osler.
Toronto, C. W.—D. Campbell.
Warren, Vt.—Wm. Lyman.
Waterloo, Shefford, C. E.—R. Hutchinson.
Worcester, Mass.—D. F. Wetherbee.

FOR GREAT BRITAIN AND IRELAND.—R. Robertson, Esq., No. 1. Berwick Place, Grange Road, Bermondsey, London.

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THE ADVENT HERALD.

BOSTON, JUNE 21, 1851.

Massacre and Cannibalism.

In the last news from Europe, mention was made of the murder of the crew of the French corvette *Alcmene*, by the natives of one of the Pacific Islands. In a recent letter from Paris to the *London Times*, are the following extraordinary particulars of this horrible occurrence:

"Private letters have been received from the corvette *Alcmene*, commanded by Captain d'Harcourt, which mention an incident of a horrible kind. It appears that about the end of November last, the *Alcmene* reached the Bay of Balade, one of the ports of New Caledonia, in the Pacific. On the 29th an armed boat, under the orders of Second Lieutenant DEVERESME, was sent to find a passage for the corvette on the western side of New Caledonia. The boat, that was to be absent only eight days, had not returned on the 10th, and serious apprehensions began to be entertained on board the corvette. On the 11th, the barge, under First Lieutenant PONTIER, reached Boulabia, to look after the boat, and the crew soon learned that the tribes of Menema and Bellep, the most savage amongst the savages, had massacred the crew of M. DEVERESME's boat, and that three seamen only had escaped death. This was the more strange, as the young officer and his men had been perfectly well received at first by the natives of Hienguebune, and it was only at the moment they were preparing to return to the corvette, that, all of a sudden, and at a signal from one of the natives, they were fallen on and massacred, without having time to make use of their arms. Three made an attempt to escape by throwing themselves into the sea. They were, however, dragged back, and naked and bleeding from many wounds, they were forced to remain on the spot while the bodies of their comrades were devoured by the savages. For nine days they lived with them, and to all appearances were reserved for the same fate, when, at the last moment, the barge providentially approached Hienguebune, but still kept at some distance from the shore. The only person that landed was a priest, one of the members of the mission, who courageously advanced into the midst of the savages, and assuming a bold attitude, threatened them with destruction if the surviving seamen were not instantly restored. The cannibals, finding the boat's crew preparing their arms, gave up their captives. On the 15th the *Alcmene* quitted Balade, the men burning with desire to take vengeance on the savages. On the 17th the whole of the huts of Tulso were razed to the ground, the plantations destroyed, the canoes of the natives captured, and twenty of the tribe shot. At Hienguebune and Paubla the huts and plantations were also destroyed. On the 2d of January the *Alcmene* quitted New Caledonia."

A later letter gives the following additional particulars:

"The boats crew amounted to fifteen men, three of whom only escaped the horrid butchery of their comrades. They were dragged to the spot where the dead bodies were lying, and were forced to look on while the savages tore out the entrails with shells, which served them as knives. The three survivors naturally believed that their last moment was come; they fell on their knees and recommended their souls to Heaven, while the burning brasiers for which they were in all probability destined were close by them. They were, however, taken from the spot, but again brought back at nightfall, when they were offered a share in the repast of the cannibals; and their hearts were filled with horror when one of the cannibals presented to them a human arm, still bleeding, and half roasted! The letter from which these details are taken is dated Hobart Town, January 23d. It states that the number of savages sacrificed to the vengeance of the comrades of the massacred amounts to forty, and everything they possessed was burned, or otherwise destroyed."

The Power of the Pope.

In determining the fulfilment of prophecy, one of the most satisfactory historic events has been that of the almost total absorption of Mohammedan power. Scarcely two opinions exist on that point among Christians: that Mohammedanism is a subject of prophecy, and that in accordance therewith, it is now almost a lifeless carcass. Another striking and unmistakable verification of prophecy is seen in the departure of the tremendous power once wielded by the Popes. That Pius IX. does or can exercise the thousandth part of the power which former Popes exercised, and which they affirmed belonged to the infallible Church, no one but a fool or a madman will assert. The prophecy which speaks of the declination of Papal power is so explicit and familiar to our readers, that we need not speak further of it, but shall confine ourselves to recent occurrences in Rome, which afford ample testimony, if any were before needed, that the Pope is a mere cypher in his own dominions.

When the Pope fled from Rome, and the Republic was established, the *London Times*, *The Tablet*, and every other advocate of despotism in Europe, averred, that the Roman Republic was but the creature of a handful of thieves and murderers, who trampled the people in the dust, and imposed on them the most intolerable burthens. That the property of the Church was confiscated, its altars desecrated, its priests

barbarously murdered or imprisoned, and its nuns outraged. This report was caught up by the entire Catholic press of this country, backed by the *New York Journal of Commerce*, and several other shameless papers, and harped on with such persistency, that some doubtless were made to believe that it was, after all, a terrible grief to the Romans that they should be deprived of the watch-care of the Holy Father.

It was under this unfounded plea that the French undertook to restore the Pope to his loving subjects. Well, the French army advanced to Rome; but instead of being received with open arms by the people, they met with a defeat they will long remember. At last the city surrendered, and the troops of "le grand nation" took possession of it, amidst the shouts and uproar of—priests and French soldiers, and the smothered curses of almost the entire people! The fall of Rome was, after a while, followed by the return of the Pope. During his progress to his capital, nothing but frigid coldness was manifested by his loving subjects; and since that time, it has been evident to the whole world, that if Rome was rid of foreign troops, Pius IX. would be unable to remain there a single hour.

Now, all this evidence of the loss of power by the Pope, is put aside by Catholic journals, who would have it believed that the whole machinery of French interference was originated and directed by the Pope himself. This is not so, as is seen in recent occurrences in Rome. The French army of occupation undertook to celebrate in May the anniversary of the proclamation of the French Republic. The Romans, incensed at what they deemed a mockery on the part of those who had overthrown their Republic, expressed their feelings in a very open manner. This led to riot and bloodshed, in which some Roman soldiers participated. The conflict was soon subdued, and Gen. GEMEAU, the French commander, gave orders for the disarmament of the people, and ordered two battalions of Roman soldiers to leave the city. This order from the French General was rather startling to the Papal Government, which very naturally thought that it should have been consulted in the measure. Accordingly, the Minister of War protested against the proceeding of the General; but his protest was entirely disregarded. The Roman soldiers were escorted out of the city by the French, accompanied by sufficient artillery and other arms, to show to the Government and the world, who are the masters of Rome.

We think these facts are conclusive as to the position of the Pope. The very ones who restored him, and by whose power he is kept in his seat, disregard his wishes in the most cool and contemptuous manner, and direct affairs relating to the internal government of the city with as much freedom as they would if St. PETER's chair was empty. We repeat, that the present insignificant attitude of the Pope, compared with his position in previous ages, affords a verification of prophecy both striking and satisfactory. We see him incapable of governing his own subjects—his greatest enemies—and treated with utter contempt by his friends.

In relation to the accusations of corruption on the part of the leaders of the Roman Republic, made by Catholic journals everywhere, we would add, that after the restoration of the Pope, a commission was appointed to examine the accounts &c. of the republican city government. That commission has made a report, which contains the following:

"When we undertook to examine the expenditures of the first six months of 1849, which include the period of republican administration, we supposed we were entering upon a perfect labyrinth; but to render homage to the truth, we must declare, that we have found nothing which was not regular, and nothing which was marked by an arbitrary character."

How insignificant those journals seem, who have been declaiming for the last two years against the corruption, tyranny, and barbarity of the Roman republicans.

Australia.

For some time past, a difficulty has been growing up between the Australian colonies and the mother country, which, from the growing power of the former, bids fair to exert some change in the relative conditions of Australia and Great Britain, and as a consequence, also in the affairs of the world. The difficulty is similar to that which occurred at the Cape of Good Hope a year or two since, in relation to the introduction of transported convicts among the colonists. The Australian colonies, from being simply a receptacle of convicts, have become populous by extensive emigration, and from the fertility of its soil, the salubrity of its climate, and its geographical position, as well as by the energy and industry of the people, have increased in wealth and power. Like the American colonies, they feel their own strength and importance, and are indisposed longer to receive into their thriving community the cast-off thieves and murderers of the mother country.

To their repeated and earnest remonstrances against the continuance of the system, as it affected them, the assurance had been repeatedly given, that the cause of complaint should cease. But notwithstanding this assurance, the practice has been continued to the present time, when they are in a state little short of open rebellion. Delegates from the various colonies met at Port Philip on the 1st of Feb. last, and after discussing the subject of their grievances, signed what is termed "The Australian League," drawn up and adopted by the colonists in Melbourne in January. After reciting the wrongs of which the people have been made the victims, the delegates say, that they will not employ any person thereafter arriving under sentence of transportation for crime committed in Europe. In short, they resolved to follow the example of the people of the Cape, viz., to have no dealings, intercourse, and fellowship with any and all colonists who shall endeavor to procure or advocate the introduction of convicts. To carry this league into effect, the colonists solemnly engaged to support, by their advice, their money, and their countenance, all who may suffer in the lawful promotion of the cause; and that they will never dissolve the league until the transportation of convicts to the colonies shall cease. A very significant part of the proceedings, was the unfurling of a deep-blue banner. If Great Britain possesses no more wisdom than she did eighty years ago, it requires no great foresight to predict the result of this affair.

A TENT-MEETING will be held at Champlain, N. Y., Sept. 10th, to continue a week. Particulars hereafter.

"Father Ignatius."

Dr. CUMMING, of London, recently challenged "Father IGNATIUS," a wandering friar, to a public discussion in Exeter Hall, on the principal points at issue between Romanists and Protestants. The Father accepted the challenge, subject, however, to the approval or disapproval of his superior, Cardinal WISEMAN. As might have been expected, the latter at once forbade the zealous Father to engage in the theological combat, assigning two reasons for his prohibition, viz., that such discussions do no good to the Roman Catholic religion, and that he hates Exeter Hall. The first reason, certainly, is not to be wondered at.

This Father IGNATIUS is the Hon. and Rev. GEORGE SPENCER, who seceded from the Church of England some eight or ten years since, if we mistake not. A few years ago he joined some monkish order, and became impressed with the idea, that he was called to be a second PETER the Hermit, by originating another crusade, having for its object the conversion of England to Romanism! This conversion was to be effected by the united prayers of "the faithful." To induce concert in prayer, Father IGNATIUS has been wandering, barefooted, (we believe,) over Europe, dressed in a coarse gown, and wearing an enormously broad-brimmed hat. About a year since, some Catholic, whose common-sense was not quite satisfied of the necessity of such amplitude of brim, gave free expression to his feelings. The Father replied in a letter to the *Tablet*, in which he wished it to be understood, that he should consult his own taste in his selection of a hat, and went on to show, impliedly, how much virtue, piety, &c., were encircled by a broad-brimmed hat. He is evidently a sincere man, with a lively fancy, and deeply imbued with that ardent but sickly sentimentality, which distinguishes so many who have of late left the English for the Roman Church.

"The followers of the late William Miller—or Second Adventists, as they are pleased to call themselves—held a convention lately in this city, at which one of the members announced, that he could prove that the consummation looked for in 1844, would certainly take place before the 23d of July next. But the Convention were not anxious to be convinced—they wanted more time."—*N. Y. Observer*.

We invite the attention of the *Observer* to the fact, that the convention named was not composed of those to whom the term "Second Adventists" belongs, even should they be "pleased to call themselves" by that name. The *Observer* receives the *Herald* every week, and should have refrained from identifying the convention alluded to with a body, whose acknowledged organ has been wholly silent as to the calling of the meeting, and to its proceedings. We make the correction, because there seems to be a determination on the part of many papers, when they speak of Second Adventists, to make them responsible for every notion that any man, or body of men, may choose to propagate under their name. We have no desire to avoid any responsibility legitimately arising from our views of Scripture truth, or discredit growing out of any connection we may voluntarily form; but surely it is not just to make us responsible for the acts of every one who may use our sign-manual, much less for the doctrines they may hold.

Since the above was written, the *Erskine Miscellany* of the 6th has come to hand, containing a lengthy, but candid and Christian statement and notice of our views and of the *Herald*. The editor evidently means to be just, but falls into the same error the *Observer* is guilty of. He says:

"We see it stated in the papers, that one of the 'Adventists' has demonstrated that Christ's second advent will take place on a certain day in July next! Now this is absurd, and as long as they continue to publish these nice calculations,—set the day and be disappointed, as they will be,—they will be ridiculed and classed with fanatics."

Now, will our frank, but honest contemporary, believe us when we say, that we have incurred no small share of ill-will from certain men during the last six years, by protesting, in behalf of the Adventists, against these very "nice calculations?" We assure the *Miscellany*, that the *Herald* is a "correct exponent" of the principles of the Second Advent, and that those with whom we are proud to be associated, are as irreproachable in their lives as any other body of Christians. Indeed, we see not how it could be otherwise with any entertaining such a belief. We thank the *Miscellany* for its generous protest against the common practice of classing Adventists with Mormons, Universalists, &c.

"Defence of Elder J. V. Himes: being a History of the Fanaticism, Puerilities, and Secret Workings of those who, under the Garb of Friendship, have proved the most Deadly Enemies of the Second Advent Cause. Published by order of the Chardon-street Church, Boston. No. 8 Chardon-street. 1851."

This is a work of 280 pages, beginning with the Stark-weather disaffection, and coming down through the various phases of the opposition to the present time. The book is put up in two styles of binding: in cloth, at 25 cents single copy, or five copies for \$1, when sent to one address; and in boards, at 37½ cents. A liberal discount made to agents, to sell again. Friends will please state the kind they wish.

NOTICE TO PREACHERS AND CHURCHES.—Hardly a week passes without calls coming in to us from churches for ministers, or from ministers for places in which to labor on the Sabbath. Frequently these calls reach us at so late an hour, that we are unable to do what is required of us in time. We hope our friends will heed this hint, and endeavor to notify us in season, and we will use every exertion to comply with their wishes.

"History of the Persecutions and Battles of the Waldenses. By the Rev. J. T. Headley. New York: John S. Taylor, 143 Nassau-street."

Much has been said and written of the Waldenses, and many a Christian heart has been caused to beat by the narration of their persecutions. This volume of Mr. HEADLEY adds another to the many interesting works respecting them, and is not deficient in interest.

The *Pneumatologist*.—We have received from Bro. LITCH Nos. 11 and 12 of this work, which close the vol. They contain a "Dialogue on the Nature of Man—his State in Death, and the Final Doom of the Wicked," "Dangers of Spiritualism," and remarks on spiritual rappings, &c. We have on hand bound volumes of this work. Price, \$1.

CORRECTION.—The translation of the first chapter of Zephaniah, in our last, contains two errors. For "furnish," in verse 9, read, "punish." For "crushing," in verse 10, read, "crashing."

VISIT WEST.—Bro. PEARSON informs us, that the health of his family will not permit him to make, at present, so long a tour as that which he contemplated to Western New York. We hope he will be able to go at some future time.

Another terrible fire has occurred in San Francisco, which destroyed property to the amount of \$13,000,000!

BUSINESS NOTES.

J. Vance, E. Edson—Have cancelled your accounts, and will send. R. Heagy—The Postmaster has returned your paper from Kingston, Pa.; stating that no such person was there. Your paper seems to have been changed from Haguestown to Kingston—how is it? T. Chittenden—We have none of the work you desire. C. Green—Sent you books on the 15th to the Central Agency, 93 Water-street, to be forwarded as directed. G. W. Burnham—Sent you books to West Martinsburg the 17th. Through press of business growing out of the Conference, it was overlooked until now. Hope this will be satisfactory. Mary Tolman—The \$2 were received and credited to No. 326, but the Postmaster directed us to stop sending. We now send again, and all will be right.

DELINQUENTS.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact. S. S. ROGERS, of Hartford, Ct., refuses his paper, owing 1 75. Total delinquences since Jan. 1st, 1851. 130 88

HERALD OFFICE DONATION FUND.

From June 4th, 1851.

Tracts to G. W. Burnham	5 50
Tracts and books to S. I. Roney	3 08
Excess of expenditures over receipts	19 95

APPOINTMENTS, &c.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening; otherwise, they cannot be inserted until the following week.

Bro. H. J. Gross appoints to visit the Advent friends, and preach as they may arrange, not more than twice on the Sabbath, in Essex-perance, June 29th; Cherry Valley and Lodi, July 3d, and Toddville, near Cooperstown, 6th; Norwich, 10th; Macdonough, 11th; Pitcher Springs, 13th; Kinney's settlement, 17th; Homer, 20th. Appointments for other places on the route back to Albany, will be made from Homer, where letters will be inquired for.

HARTFORD, Ct.—Bro. L. Osler will preach in Hartford the fourth and fifth Sabbaths in June. Bro. Fassett the first and second in July, and Bro. Shipman the third.

Bro. F. H. Berick will hold a Conference at Landaff, N. H., commencing Saturday, July 5th, at 5 P. M., and continue over the Sabbath. He will preach in Lake Village, July 13th; Clinton, Mass., Sabbath, 20th; Nashua, N. H., Sabbath, 27th.

Bro. Churchill and Hervey will attend a meeting at the Methodist meeting-house, Lincolnville Centre, Me., commencing June 25th, at 1 P. M., and continue over the Sabbath. A. Ross, G. L. McKINNEY.

There will be a Tent-meeting in Pembroke, N. H., about three quarters of a mile from Surrock village, to commence July 2d, and continue over the Sabbath. Accommodations will be made for those who may desire them. J. CUMMINGS.

A Tent meeting will be commenced at Brazier's Falls, N. Y., June 27th, at 4 P. M., which will be continued ten days. Also one at Hewletton, N. Y., to commence July 9th, at 4 P. M. It is to be hoped that the brethren will take an interest in these meetings. R. V. LYON, W. D. GHOSLIN.

Bro. S. I. Roney will preach at Hartford Friday evening, June 27, at what hour Bro. Chapman may appoint; Middletown upper houses, 28th; Middletown city, Sabbath, 29th.

Bro. P. Hawkes will preach at Portsmouth, N. H., the fourth and fifth Sabbaths in June, and Bro. Daniels the Sabbaths in July.

Bro. O. R. Fassett will preach in Middletown, Ct., Wednesday and Thursday evenings, July 9th and 10th.

Bro. I. R. Gates will preach in South Wellfleet, Mass., the last Sabbath in June, at 10 A. M., Wellfleet, 2 P. M., and Truro at 6 P. M.

Bro. P. B. Morgan will preach at home Lord's day, June 29th.

There will be a Conference at Cabot, Vt., commencing on Thursday, the 26th day of June. Bro. Burnham and Berick will attend. B. S. REYNOLDS.

There will be a Conference at Kensington, N. H., in the Town House, commencing June the 27th, and hold over the Sabbath. Bro. J. Cummings and H. Plummer will attend. J. G. SMITH.

Bro. Edwin Burnham will be in Hartford the second Sabbath in August. Bro. Berick or Hawkes will preach the last Sabbath in July and the first in August.

Bro. N. Billings will preach at Westboro, Mass., the third Sabbath in June; Springfield, Vt., Friday evening, 20th; Albany, West Troy, Lansingburg, Nail-works, and Saratoga, as Bro. J. Cross will arrange; Fort Ann, the first Sabbath in July; Low Hampton, second Sabbath in July. Brethren at the last named places will appoint meetings for week day evenings as they may think best.

The Advent Church in Lawrence meet every Sabbath for public worship in Odd Fellows Hall, corner of Common and New Hampshire streets, with Elder E. Crowell as our pastor at present.

J. P. NAYLOR. P. PARADEE.

Providence permitting there will be a Grove Meeting held in East Haverhill, N. H., commencing Thursday, July 10th, at 10 A. M., and continue over the Sabbath. Bro. A. Sherwin will attend.

Bro. Merrill will preach at Waitsfield, Vt., June 29th; Waterbury (where the brethren may appoint), Sabbath, 2d of July; Morrisville, 24th; Burlington, 25th; Panton, 26th; Addison, 27th; Bristol, Sabbath, 29th; Mount Holly, July 1st; Rutland, Mass. (where Bro. Thomas may appoint), 4th; Holden, Sabbath, 6th. Each at 6 P. M., except Sabbath.

Second Advent Big Tent Meetings.

There will be a meeting in South Truro, on Cape Cod, Mass., one mile from Parmet Arbor, about one third of a mile from Atwood's new wharf, a quarter of a mile south-west of the Episcopal Chapel, and near the School-house in the 5th District, on the second day of July, and meetings continue over the following Sabbath. Elders J. V. Himes, J. Litch, and others, will be present to labor. The subject to be presented, and fully discussed, will be the Second Personal Advent of Christ, and his Reign on Earth, and the preparation for the event urged upon all.

As all the parties interested in the meeting could not be seen in time so as to make satisfactory arrangements for the meeting, and there being no time now to arrange the matter with them, the subscriber has taken the responsibility of the meeting, and kindly invites all interested to co-operate in carrying out its objects.

We invite all to come and hear for themselves. We come not to teach novelties, but the ancient faith; not to assail others, but to teach the word of God as "Adventists" understand it. Let all hear, and then judge.

We presume there will be present but few "Adventists," except they go from other parts. There will be provisions made for strangers on reasonable terms, and the conveyance from this city by steamboat will be cheap and quick. We hope some of our Advent brethren and sisters will go down. J. V. HIMES.

Big Tent and Camp-meeting in New Haven, Vt., commencing Aug. 30th, and continue a week, or longer. It is hoped this will be a general meeting of Adventists throughout this region, and that the cause of spreading the great truth of our soon coming Lord may here receive a new impetus. Let brethren come with faith and earnest prayer, that God may revive his work. Those coming from the north or south, can come by way of the Burlington and Rutland Railroad, and probably stop within fifty rods of the ground. All necessary arrangements for the accommodation of those who may come will be made; the particulars of which will be given hereafter.

MARRIED, in Charlestown, on the evening of the 17th, by Elder J. V. HIMES, Mr. SAMUEL S. GUILD, of North Attleboro', to Miss ELIZABETH N. SHOCKLEY, of Middleboro'.

Receipts from June 10th to the 17th.

The No. appended to each name below, is the No. of the *Herald* to which the money credited pays. By comparing it with the present No. of the *Herald*, the sender will see how far he is in advance, or how far in arrears.

W. L. Boyer, 517; E. White, 334; H. I. Smith, on acct; J. Hyatt, 534; P. Livingston, 534; J. Libby, 550; Rev. S. Hoyt, 334; S. Holman, 551; S. A. Fletcher, 552; S. Braley, 551; G. L. McKinney, 608; D. Hall, 334—each \$1.
W. E. Graham, 560; J. Johnson, 574; W. Cosens, 560; T. Pearson, 560; T. Bishop, 577; H. Holmes, 534; N. Aspinwall, 531; T. Chittenden, 567; S. Chism, 560; Mrs. S. Williams, 559; W. S. Miller, on acct—each \$2.
S. M. Floyd, 565 (75 cts. due)—\$3—J. Beagle, 560—\$4—L. D. Mansfield, on acct; I. R. Gates, on acct—each \$5—J. A. Beede, 536—50 cts.—S. W. Bartlett, 560—\$2 75—S. Mulligan, 526—75 cts.—R. H. Collins, 470 (\$2 07 due)—\$1 68.

ADVENT



HERALD

Luke 9:25-30

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. VII.

BOSTON, SATURDAY, JUNE 23, 1851.

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PROPRIETOR AND EDITOR.

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given when money is forwarded.



THE ERRING.

Think gently of the erring!
Ye know not of the power
With which the dark temptation came,
In some unguarded hour.
Ye may not know how earnestly
They struggled, or how well,
Until the hour of weakness came,
And sadly thus they fell.

Think gently of the erring!
O, do not thou forget,
However darkly stained by sin,
He is thy brother yet.
Heir of the self-same heritage!
Child of the self-same God!
He hath but stumbled in the path
Thou hast in weakness trod.

Speak gently to the erring!
For is it not enough
That innocence and peace have gone,
Without thy censure rough?
If sure must be a weary lot
That sin-crushed heart to bear,
And they who share a happier fate
Their chidings well may share.

Speak kindly to the erring!
Thou mayst yet lead them back,
With holy words, and tones of love,
From misery's thorny track.
Forget not thou hast often sinned,
And sinful yet must be—
Deal gently with the erring one,
As God hath dealt with thee!

Travels in the East.

BY DR. J. V. C. SMITH.

We copy the following graphic and highly interesting sketches from the *Boston Medical and Surgical Journal*, of which Dr. SMITH is the able editor. From a long acquaintance with Dr. S., we are prepared to place much confidence in the impressions which he has received during his travels in the land where Christianity first saw the light.

Jerusalem March, 16th, 1851.

After ranging over Palestine, from one point of interest to another, it hardly seems like a reality that I am quietly seated in the ancient and renowned city of Jerusalem. A month's fatigue on horseback, over, perhaps, the worst roads on the face of the earth, from eight to twelve hours a day, is enough to disqualify one for deliberate writing. I have seen so much, and passed through so many places of historical interest, connected with the early condition of the human race and the commencement and development of Christianity, that it is difficult to determine where to commence an account of my movements since the last communication of February 4th. Although the primary object on this, as on former occasions, is to furnish intelligence in regard to the science of medicine, and the character of the prevalent diseases of the countries visited, yet, if nothing else were admissible into the "Journal," my letters would be little more than skeletons, because there is not enough of this kind alone to be gathered in the whole of Syria to make half a dozen pages of profitable matter. Under such circumstances, therefore, I must be permitted to write out freely and unrestrained from the mass of materials naturally gathered in traversing this extraordinary portion of the old world.

I have visited Tyre, Sidon, Cæsarea, and old Joppa, the only port in the Holy Land. They are in dignified ruins, to be sure; but can a city be said to be utterly desolate and its site forgotten, which is walled, has a population of four thousand souls, an organized military police, and a governor? Sidon and Tyre are in humble circumstances—the mere shadows of their once maritime opulence and proud pre-

eminence; but to my apprehension the prophetic denunciation respecting them is yet to be fulfilled: the time of their utter extinction lies in the future. Of this, however, I shall discourse hereafter and in another way. On Mount Carmel, the very spot where Elijah sat when the little cloud was seen rising not larger than a man's hand, and the borders of the river Kishon, near Kypher, the filthiest town on the whole coast of the Mediterranean, where he slew the false prophets, are indicated with exactness. But the extensive remains of Sarepta, the city where the barrel of flour wasted not, present a great field for investigation. Go where you may on the borders of the sea, the broken remains of the works of man in ages long before the birth of a single country in Europe, are both prominent and striking objects. The descriptions of forsaken cities usually found in books of travels, are very inaccurate, and, as far as I have had opportunity of personal investigation, such books are by no means reliable authority. Men view the same objects with very different emotions; and when under the excitement produced by scenes so novel, and so hallowed as those referred to by the writers of the Old Testament, particularly, it is not singular that they disagree materially. But leaving the discussion of such topics, it is no unbridling of the imagination to say that Syria, of all countries in the world, offers the best harvest for a scientific and archaeological exploration. Why, every hill-side has been cut into; every ledge of rocks shows the mark of the chisel; and broken cisterns, huge columns, quarried stone, the ground plots of temples, isolated pillars standing alone on eminences, the history of which no one living near them knows, cannot be otherwise than productive of materials for the scholar and the professional architect.

I followed the seashore leisurely, comparatively speaking, from Beyroot to Jaffa. A diversion was made into the mountains of Lebanon; there I visited El Kamer, a large town in the mountains, where those strange people, the Druses, reside. When a Druse woman has been once seen with a horn, fastened on her head, from one foot to twenty inches in length, poised at different angles, the readers of the Psalms will better comprehend what is meant by the term "exalting your horn," &c. None but married females wear them. They are made of tin, wood, horn, or silver. The poorest woman I have seen in a Druse village, all tattered and torn, and poverty-stricken in all respects, wore a horn as long and as upright as the lady of the sheik.

At El Kamer, a town of 5000 inhabitants, is the palace of the Prince of the mountain, who was decoyed to Constantinople at the age of nearly ninety, with his two sons, where the old man and one of the princes suddenly died, a few years since. A force of nine hundred Turkish soldiers is kept in that solitary elevation, to overawe and keep in subjection the turbulent blood of those hardy and independent mountaineers. It being noised abroad, soon after lodgings were secured for the night, that a hakeem had arrived, the demand for my professional services was very active. I had opportunities of seeing the interior of Mussulman dwellings, and learning more of the domestic economy and customs of the Turks and Arabs, both in Egypt and Syria, in consequence of being a physician, than could have been obtained in any other way.

From the high peaks of Anti-Libanus, we descended to the coast, and surveyed every inch of the way worth examination, till we reached Jerusalem. From this city excursions were made wherever curiosity prompted, till it may be said we saw the whole. To recount all and everything, would be both tedious to the reader and a repetition of descriptions that are common in whatever relates to the sacred geography and antiquities of Palestine. The manger in Bethlehem was visited. Also Bethany, the Mount of Olives, the Garden of Gethsemane; the terrace midway up the hill, where tradition says the Saviour sat when he exclaimed, "Jerusalem, how often would I have gathered thee as

a hen gathereth her chickens under her wings;"—the apartment where the Lord's supper was instituted; the house of Caiaphas, where he was accused; the hill of evil council, where the plot of his destruction was devised; Nazareth, where thirty years of his sojourn on earth were passed; Jacob's well, near Nablous, the ancient city of Shechim, where the discourse was held with the woman of Samaria; the Lake of Tiberias, where he was accustomed to visit with his disciples; Capernaum; the scene of the miracle of the feeding of the five thousand. At a distance was seen the mountain where Christ's sermon is said to have been delivered, and the high peak, where the tradition of Christians and Mohammedans declares he was tempted forty days. Besides viewing Cana in Galilee, where the water was turned into wine, and the little town where the widow's son was raised from the dead, I stood upon the spot where the Church declares he was crucified, and the sepulchre where his body was laid. Broken down, debased, and humbled as Jerusalem is, it must continue to be the rallying point of Christians of every country in all succeeding ages. It is impossible not to be excited by a new train of emotions, while standing on such hallowed ground. I made a thorough exploration of Jericho, the river Jordan, and the northern extremity of the Dead Sea. On ascending the mountains through the wilderness where John the Baptist proclaimed the near approach of the kingdom of heaven, to Mar Saba, a convent that has stood the wear and tear of fifteen hundred years, nearly the whole extent of the sluggish body of waters in that bituminous lake could be seen at once. Just before my arrival on the plain of Jericho, at the fountain of Elisha, whose bitter waters, in a copious stream that still forces its way out from under a high mountain, were purified by that prophet, mention was made of a French scientific exploring expedition that had just been completed. At Jerusalem it was reported that gentlemen of the corps announced that their discoveries were of the first importance to science and biblical history, as, among other things, they had found and identified the ruins of Sodom. It occurred to me to ask the old sheik who conducted and guarded us on the tour through that awfully desolate and forbidding region, if he had been round the Dead Sea? He had; and on putting the question whether there were any ruins of towns, or walls of masonry, to be seen, he declared there were not, for he was familiar with the route the expedition had taken; and I believed he told the truth. Within fifteen days after, we overtook the whole party at Cæsarea Philippi, and, finally, at Damascus had lodgings in the same house. This circumstance enables me to remark on some of the alleged results of their labors, reports of which may reach the United States, and assume a much more important form than they deserve. A member of the French Institute, accompanied by some half a dozen gentlemen, with twenty mules for luggage and instruments, and servants of all orders, made nearly the round of the Dead Sea. But the Bedouin Arabs, who lay claim to certain districts which they call their jurisdiction, took them all prisoners because one of their own tribe had not been employed to give them safe conduct. They were liberated by paying about six hundred dollars. It is impossible to travel any where in that vicinity without paying money to the tribe over whose ground you pass; otherwise robbery certainly, and perhaps death, will follow. Myself and associates, before leaving Jerusalem, had a regular contract drawn up, and deposited in the archives of the consulate. The expense to each of us was over ten dollars a day while on the tour. Five dollars for each was paid to the sheik—equivalent to purchasing a passport, and being obliged to carry beds, food, pack mules, horses, muleteers, servants, &c. In conversation with one of the commission alluded to, he assured me that they had discovered the craters of twenty volcanoes—had really found remains of Sodom, and had gathered an amount of information in regard to that extraordinary region, quite new and sur-

prising. English gentlemen of intelligence who heard what was related, as well as myself, came to the conclusion that they had made no discoveries at all, not anticipated by our own country's exploring expedition to the same region, under Lieut. Lynch. Mention was particularly made of the great pillar of salt, the discovery of which was a trophy of our countrymen; and if that is the only thing they have to report upon their return, no great glory will accrue to them, as they will be only the re-discoverers of what has been minutely described by others. Why this column of salt does not waste, after having stood there for thousands of years—certainly ever since the occurrence of that mighty volcanic force which raised the thousand lofty, uninhabitable mountains on the borders of these sluggish, salt and bitter waters, occupying a level thirteen hundred feet below the surface of the Mediterranean—is truly remarkable. Science has enough to do to solve this mystery, since the substance must necessarily be subjected a part of the year to the drenching of powerful rains, independently of other agencies in nature which break down the rocks and crumble them into dust. Every thing in and about the plain of Jericho is so striking, and so much at variance with the plan usually adopted by nature, in her geological arrangements, that there is room enough and material inexhaustible for all scientific visitors in all coming time. It is far easier to construct theories, than to clearly get at the exact facts in relation to natural objects as they exist at the Dead Sea. (To be continued.)

The Tree of Life.

In the Theological Lectures of Dr. Dick, are some thoughts explanatory of the object thus designated, which we think will be instructive to our readers.

"The tree of life has been considered as a seal of the covenant, [the covenant of works is here meant, that into which Adam was brought when first put on his probation,] and in this opinion I concur. I believe it was a seal, and the only one which God was pleased to appoint. I reason, in the first place, from its name. It was called the tree of life, to signify, I apprehend, that it was a symbol of the life promised to obedience. This interpretation is justified by the figurative use of the name, in reference to the happiness of the world to come. 'To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.' We know that this paradise is heaven, in which there is literally no tree of this or any other description; and therefore, as it denotes eternal life in this application, we are authorized to conclude that it was a symbolic representation of it in the earthly paradise. The idea that it is called the tree of life, because it possessed a virtue to render the body immortal, is absurd, and much resembles a Jewish or Mohammedan fable. Can anyone tell what he means, by ascribing such virtue to it? Has he studied in the school of the alchemists, who amused themselves and the world so long with the hope of discovering the elixir of life? Is it conceivable that immortality will be imparted by the physical process of swallowing and digesting a material substance? I reason, in the second place, from the words of God: 'Behold the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever,—he must be expelled from the garden; for these, or words to this purpose, must be supplied to complete the sense, the passage being elliptical. The words have been supposed to have been spoken in irony, and certainly God might have treated with derision man's impious attempt to rise to an equality with him; or they are merely a statement of what was his design, or what was his hope in which he had miserably failed. But whatever is the import of the words, 'Behold the man has become as one of us, to know good and evil,' the meaning of those which follow is easily

perceived. Adam, whose understanding was darkened, as his affections were corrupted by sin, might entertain the notion which has been embraced by some of his posterity, that the fruit of the tree of life would make him immortal, and in this foolish expectation might stretch out his rash hand and seize it. To prevent this act, he was driven out of the garden. This was done, not merely that he might not delude himself with this false hope, but that he might not profanely appropriate what did not belong to him. There was no reason why a precaution should be used against his eating the fruit of this more than any other tree, if it had not been a seal; but if it stood in this relation to the covenant, Adam had no right to it, and it was fitting that he should be forcibly hindered from taking the symbol of eternal life, both for the glory of God, whose sacred institution was not to be profaned, and that he might be made sensible of the full extent of his misery. The pledge of eternal life was denied him, that he might feel how dreadful was the loss which he had incurred by transgression. From these arguments it will appear, that we are authorized to regard the tree of life as the seal of the covenant."

God's Dealings all in Love.

"Pa," said a little boy one night, as he was about to retire to rest, "do you love me?"

"Certainly I do," was the reply.

"You love me when I am good, but when I am naughty, then you don't," said the little querist, who had now become a little reasoner.

"I love you when you are good, and I love you when you are naughty; and because I love you when you are naughty I punish you," was the astounding, because to him the incomprehensible declaration of the affectionate parent. The error of the child was a natural one. Judging from the operation of his own feelings, which lead him to refrain from the infliction of pain or suffering upon the objects of his affection and attachment; and observing that the manifestations of displeasure towards them, when indulged in, are accompanied, on his part, with a change of feeling, though it be but temporarily; and being ignorant of the two-fold design of punishment—the maintenance of authority and the good of the offender—and also of the deleterious effects of the performance, with impunity, of a bad action upon his own character and destiny, he concludes that those whom experience has made wise to discern the real from the apparent, are moved by the same impulses, and act from the same motives as he himself. That the conduct of many parents towards their children furnishes good ground for this conclusion, is not to be denied; but it is not necessarily so.

"Men are but children of a larger growth." And in nothing is this truth more clearly manifested, than in the views which they entertain of the dealings of God.

That we should love one who is lovely, and reward that in him which is meritorious, a child can understand. Indeed this is so plain, that our Saviour, in his instructions to his disciples, in reference to the exercises of love, as an evidence of their being "the children of their Father who is in heaven," utterly discards it as a ground of assurance or comfort: "For," says he, "if you love them that love you, what reward have ye? Do not the publicans the same?"

That God should delight in the work of his own hands, and especially in the creature whom he had made in his own image, is a wonder to none. But that he should continue his love to man, when he had proved himself unworthy of its bestowment; that he should load with the gifts of his goodness the ungrateful recipients of his bounty; that he should treat with lenity the rebel against his authority, and provide, in the person of his Son, a substitute upon whom to expend the vials of his wrath, that they might be spared who had trampled upon his law, has proved, not only to men, but to angels, a never-failing source of holy admiration.—That He has done so, all admit, who believe in man's primeval innocence and his subsequent fall; all who in any measure feel that they receive at the hand of God more than they deserve; all who enjoy a "good hope through grace" that their sins are pardoned; all who receive Jesus Christ as the only Redeemer of the lost and the repentant.

But there are those who prove themselves in understanding not men, by the inferences which they draw from the construction which they put upon the dealings of God with themselves and others. That he who is perfectly holy should love those who are in any degree tainted with unholiness, and that he should delight in those who give evidence that their delight is not in God, is to them a "hard saying." Hence they argue practically, if not theoretically, that God is not as holy as the Scriptures declare him to be, or that man is not as depraved and sinful as the same infallible authority would decide.—They distinguish not between the love of com-

placency, or that which delights in the development of the finer feelings of our nature, and the outgoings of a pure spirit of filial obedience, which fears to offend, and the love which "suffereth long and is kind, is not easily provoked, beareth all things, believeth all things, hopeth all things, endureth all things;" that love which David felt for his rebellious son, when as the King of Israel, the heaven-appointed governor of the people, he sent forth his army, to dispute with the rebel for the throne and the kingdom, "he commanded Joab, Abishai, and Ittai, saying, Deal gently, for my sake, with the young man, even with Absalom."

And so with regard to man's ingratitude to the Giver of all good, they argue that it is not, after all, so heinous a sin as some would make it appear, for, notwithstanding its frequency, He still causes the rain to descend, the grass to grow, and the earth to bring forth for the sustenance of man and beast, forgetting that, in view of the eternal misery which must inevitably follow the immediate and just infliction of sin's desert upon the guilty offender, and the want of room for repentance and pardon thereafter, He is great in mercy towards them, though they deserve it not, in order that this attribute of the divine perfections may be marvellously displayed in their rescue and salvation.

Many also are led to deny the exhibition of love in the death of Jesus Christ, inasmuch as they see not the necessity for its being thus shown forth; there being nothing, say they, in the character of God, to prevent his receiving the sinner who repents and reforms; and it being abhorrent to every feeling of right and justice, that the innocent should suffer for the guilty. How often is it that a child thinks his parent a hard master, when, even after the expression of sorrow and contrition for an offence, he is informed that notwithstanding, such is his offence, and such the effect produced by it upon others, it is necessary to inflict merited punishment; the child forgetting that the parent's love must be exercised for the best interests of others, as well as for his, and that the maintenance of his authority must not be subverted by any love which may not be felt for him personally. For God to maintain the honor of his law by inflicting merited punishment, after repentance, upon the offender himself, would forever debar the sinner from any hope of pardon; and for God to permit the sinner, even though he repent, to escape without satisfaction to the violated majesty of the divine law, would justify man in believing that he is not "of one mind." Truly, while "mercy and truth go before his face, justice and judgment are the habitation of his throne."

And even the children of God, those who are the objects of his special love—a love manifested only to those whose hearts are renewed by the effectual operation of the Holy Spirit; even they are at times tempted to misconstrue the dealings of their Father with them. When, under his smiles, the full tide of prosperity sets in upon them, they feel as if He were indeed their reconciled Father, and they judge that their mountain stands strong, and that they have nothing to fear. But when adversity comes in like a flood, and the fair fabric which they had reared is swept away, the clouds gather blackness, and the mutterings of God's voice betoken displeasure, then they feel as if they were indeed given up of God, and doomed to destruction. They bury their dead out of sight, and conclude that He who had been a God to them, is so no longer, and that their hope of heaven is blasted. They forget that "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." That "as a father pitieth his children, so the Lord pitieth them that fear him." N. Y. Recorder.

The Age of Peace.

BY ERNEST JONES.

Men! exult with one another,
See how wrong and bloodshed cease!
Man in man beholds a brother—
'Tis—Oh! 'tis the age of Peace!

Peace! ha! ha! be wind and vapor,
Foolish thought of feeble soul,
Keep alight thy twinkling taper,
While the whirlwind seeks its goal!

Hark! from distant Eastern waters
To the farthest Western wave,
Comes the voice of many slaughters,
O'er the Earth's unclosing grave.

Hark! in seas of China booming,
How the loud artillery roars;
And a thousand masts are looming,
On La Plata's battered shores.

Hark! the Kaffir groans unheeded,
Scourged by strong invader's hand;
And the Indian lance is needed
To defend the Afghan's land.

Hark! along the wide Sahara,
Rings the volley—flames the steel;

From Morocco to Boccara,
Columns march and squadrons wheel:

Hark! by Otaheite's garden,
Threats and flames the French corvette;
And the blackened bodies barden,
Where the West its wigwam set.

Hark! to slaughter's ruddy riot,
Where New Zealand's mountains soar;
And the gathering storm's unquiet,
Over Madagascar's shore.

Hark! between the Grecian islands,
Speeds the fleet with captive crowds;
Hark! along Albanian highlands,
Lie the dead in bloody shrouds.

Hark! beneath Circassia's mountains,
Moloch sports with Human Right,
Veins are torrents, hearts are fountains,
For the streams of Freedom's fight.

Then! exult with one another,
See, how Wrong and Bloodshed cease;
Man in man beholds a brother—
'Tis—Oh! 'tis the land of Peace!

Peace! The lightning shaft must shatter,
Chains the sunshine cannot part.
Peace with all your caunting clatter!
Sword in hand! and hope in heart!

"Oh! but this is all the ravage
Of untamed barbarian life!"
Not so—European savage!
It is you who brought the strife.

Go to each enlightened nation!
Little need afar to roam—
Bid your mild civilization
Look at home—ay! look at home!

Hark! In plains of Poland blighted,
Murdered men in myriads fall;
And the fires of faith are lighted
In the Minsk confessional.

Hark! the Austrians in Ferrara,
And the Goth hath passed the Po,
And the Pontiff's peace tiara
Is a helm to fight the foe!

Hark! there's murder in Messina:
Treachery rules in Naples' bay,
Where Sicilia's crowned hyena
Reigns to trample, lives to slay.

Hark! In Spain the armies gather,
Myriads fell where myriads fall!
In the Asturias stormy weather,
Treason in the Capital.

Hark! Oporto's lines are tinted
Red with sally and assault;
And the fields of fight are stunted
But to fill the prison-vault.

Hark! The Swiss to battle sounding;
Clans on clans defying call;
Mid the bayonets all surrounding
Of the Austrian and the Gaul.

Hark! the mason's horrid clangor
Piles the fort round Paris streets,
To defy a nation's anger
At a crowned impostor's cheats.

All thy cannon will be wanted
When thy withered pulses cease,
For thy death-bed will be haunted,
Thou Napoleon of Peace!

Hark! 'mid Mexico's surrender,
Comes a challenge ill repressed,
Where's thy honor? poor pretender!
Shame! Republic of the West.

Talk no more of Freedom's glory,
Manhood's truth and People's right;
Thy "stripes" on Slavery's back are gory,
Thy "Stars" shine truly, but in night.

Mourn to mark thy institutions,
Vice's kingly semblance take!
Mighty child of revolutions,
Young America, awake!

Hark to bleeding Ireland's sorrow!
Tyrants, take your fill to-night;
'Tis the People's turn to-morrow—
Wait awhile! 'Twill soon be light!

Hark to England's voice of wailing!
Not alone the People rue;
Commerce tarries—banks are failing,
And the smiter's smitten too.

Baffled League and palsied Faction,
Lords of land and lords of trade,
Stagger 'neath the vast re-action
Of the ruin they have made.

Hark! the poor are starving daily;
Gold is jingling, bayonets clank;
Hark! the great are living gaily,
And Corruption's smelling rank.

But the sands of Time are running;
Ever hope, and never fear!
Oh! the People's hour is coming!
Oh! the People's our is near!

Then! exult with one another,
Then shall wrong and bloodshed cease;
Man in man respect a brother,
And the world be won for peace.

Early Risers and Results.

Whatever may be the quantity of sleep required, early rising is essential to health, and promotes longevity. Almost all men who have distinguished themselves in science, literature, and the arts, have been, as Mr. Macnish states, early risers. The industrious, the active minded, the enthusiasts in pursuit of knowledge or gain, are up betimes at their respective occupations, while the sluggard wastes the most beautiful period of life in pernicious slumber. Homer, Virgil, and Horace, are all represented as early risers; the same was the case with Paley, Franklin, Priestly, Parkhurst, and Buffon; the last of whom ordered his servant to awaken him every morning, and compel him to get up by force if he evinced any reluctance, for which service he was rewarded with a crown each day, which recompense he forfeited if he did not oblige his master to get out of bed before the clock struck six. Bishop Jewel and Burnet rose every morning at four o'clock. Sir Thomas Moore did the same thing. Napoleon was an early riser, so were Frederick the Great and Charles the Twelfth; so is her present Majesty, and so are most all the nobility in attendance upon the court. That early rising tends to prolong life, appears to be clearly proved. One of our most eminent judges, Lord Mansfield, was at the pains of collecting some curious evidence on this subject. When he presided in his judicial capacity over the court, he questioned every very old man who appeared at the bar respecting his habits. "What age are you?" "What sort of a life have you led—often drunk, eh?" "Please God," answered a man upward of ninety, "I have seldom gone to bed sober," and in fact it turned out that while some of these veterans pleaded guilty to habitual intemperance, and others on the contrary attested their uniform sobriety, all agreed on one point—that of having been early risers. Nevertheless, the morning snooze has, we confess, its temptations. Our readers will remember Burn's pleasant song:—

"Up in the mornings no for me,
Up in the morning early;
When a' the hills are covered wi' snaw,
I'm sure it's winter fairly."

Thompson passed a great portion of his time in bed.

Dean Swift, we are told, lay in bed till eleven o'clock every morning, to think of wit for the day.

Sir Walter Scott observed, "I like to lie *simmering* over things for an hour or so before I get up—and there's the time I am dressing to overhaul my half-sleeping, half-waking *prolet de Chapitre*, and when I get the paper before me, it commonly runs off pretty easily." We have always considered the morning toilette should be gone through very methodically and very deliberately; it is a ceremony that should not be too hastily performed, during the operation of shaving in particular, which ought always to be performed slowly, many strange fancies and thoughtful suggestions may flit across the mind. It should, however, be added, that Sir Walter Scott, during the greater part of his life, rose by five o'clock, and that his literary work was chiefly accomplished before breakfast.

Household Words.

Access to God.

However early in the morning you seek the gate of access, you find it already open; and however deep the midnight moment when you find yourself suddenly in the arms of death, the winged prayer can bring an instant Saviour near. And this wherever you are. It needs not that you should enter some awful shrine, or put off your shoes on some holy ground.—Could a memento be reared on every spot from which an acceptable prayer has passed away, and on which a prompt answer has come down, we should find *Jehovah-shammah*, "the Lord hath been here," inscribed on many a cottage hearth and many a dungeon floor. We should find it not only in Jerusalem's proud temple, and David's cedar galleries, but in the fisherman's cottage by the brink of Gennesaret, and in the upper chamber where Pentecost began. And whether it be the field where Isaac went to meditate, or the rocky knoll where Jacob lay down to sleep, or the brook where Israel wrestled, or the den where Daniel gazed on the hungry lions and the lions gazed on him, or the hill-sides where the Man of sorrows prayed all night, we should still discern the prints of the ladder's feet let down from heaven—the landing-place of mercies, because the starting-point of prayer. And all this whatsoever you are. It needs no saint, no proficient in piety, no adept in eloquent language, no dignity of earthly rank. It needs but a blind beggar, or a loathsome leper. It needs but a penitent publican, or a dying thief. And it needs no sharp ordeal, no costly passport, no painful expiation to bring you to the mercy-seat; or rather, I should say, it needs the costliest of all: but the blood of the Atonement—the Saviour's merit—the name of Jesus, price-

less as they are cost the sinner nothing. They are freely put at his disposal, and instantly, and constantly he may use them. This access to God in every place, at every moment, without any price or personal merit, is it not a privilege?

Rev. James Hamilton.

The Trial of Antichrist.

(Continued from our last.)

The Proceedings at a Special Commission, held at the Sessions House of Truth; in order to the Trial of Antichrist, for High Treason against His Most Sacred Majesty, King of Heaven and Earth.

Q.—Did this priest publish this to the world as the sentiments of an individual, or was it generally understood, that priests in general have this authority delegated to them by the prisoner at the bar?

A.—Priests derive all their power from him, and act by his commission. As a proof that the sentiments I have delivered from this one, are such as are received by men of his description, when this book was published in Paris, the approbation of the Faculty of Divinity was given to the whole, and prefixed in the front of the book. This body of men act in communion with the prisoner.

Q.—(From a Juror.) Did you ever hear others speak in a like manner?

A.—Yes. I have heard many declare as bad, if not worse.

Q.—Did any of them write the same?

A.—They did. Gabriel Biel, another priest, said, that "The angels, citizens of heaven, dare not aspire to the authority of the priesthood." And again, "Passing by the bands of angels, let us come to the queen of heaven and lady of the world. The same, through the plenitude of grace, she goes beyond all creatures, yet she yields to the hierarchs of the church in the execution of the mystery committed unto them." And again he says, "Christ is an incarnate, and made flesh in the hands of the priests, as in the Virgin's womb, and that priests do create their Creator, and have power over the body of Christ."

ANTICHRIST.—(To the last witness.) You have omitted to produce the authority on which Father de Besse declared the power of priests. You should have noticed that he produced a portion from the New Testament, and founded his power on the act, Matt. 16:18.

WIT. HIST. TRUTH.—It is true, I did see a reference to that act, but I think that if it should be read, it would, if possible, make bad worse.

ANTICHRIST.—Let the act be read.

LORD C. JUST.—It shall be read.

The Clerk of the Crown then read the statute:

"And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."—Matt. 16:18.

L. C. JUSTICE.—What is there in this statute, to authorize either you or your priests to assume your power, and commit rebellion against our Sovereign?

ANT.—Christ said these words to St. Peter, and St. Peter gave this power to me at Rome. I do not consider it rebellion, when I have such authority to act upon.

L. C. JUSTICE.—What an awful delusion you must lie under! To suppose, that our Sovereign Lord the King should commission Peter to empower you to establish your throne in open rebellion against his crown and dignity! I hope you don't wish to say that Peter is a traitor? He is too well known in this court to be suspected of rebellion. We shall be able to prove that he never gave you any commission or authority.

ANT.—If he was present he would confess that what I say is true.

COURT.—He is in court; and we have no objection to his being the next witness called.

Simon Peter, the Apostle, was then called, who quick as vivid lightning appeared. It was truly gratifying to see this witness, with so much of heaven in his countenance, while the court and large concourse of people assembled, were wonderfully delighted. He was examined by the Attorney General.

Q.—Are you the Apostle Peter, servant of the Most High God?

A.—I am; and by the grace of God I am what I am. To my Sovereign Lord I am indebted for the honor of my employment.

Q.—As we have frequently been told by the prisoner, that you have some knowledge of him, and that you gave him his authority, we have taken the liberty to call on you to satisfy the court on this subject, believing you will confirm the high opinion they entertain of you. Look at the prisoner at the bar. Do you recollect having ever seen him before?

A.—No. I do not know him. I never saw him before in my life.

ANT.—Don't you recollect seeing me at Rome?

PETER.—No. I could never see you at Rome, for I never was there.

ANT.—Do not you recollect, that you sat in St. Peter's Chair at Rome as Prince of the Apostles?

PET.—No. I know nothing of Rome; nor have I the smallest knowledge of you. I am really a stranger to your very language; I do not understand what you mean either by St. Peter's Chair, or Prince of the Apostles.

ATT. GEN.—The Apostle Peter will please to notice, that the prisoner when he established his throne at Rome, presumed to declare that you received orders from our Lord the King to invest him with power over all the world; he, therefore, styled you Prince of the Apostles, and said that you sat in his chair as such. And he presumes to be your successor, the Vicar of Christ, &c.

PET.—I am totally unacquainted with him and his government. I never had any such power given to me by my Lord; and as I never received it, he never could obtain it from me.

ANT.—Do you remember the time when Jesus Christ said to you, "On this rock I shall build my Church;" and when he gave you the keys of the kingdom of heaven?

PET.—I do very well; but what has that to do in the present case? What my Lord said to me is one thing, and what you profess, another.

ANS.—I can produce a number of holy Fathers who have said that you were at Rome, and that you were the first Pope.

PET.—All that is possible. But can you prove from the Word of my God, from either of my Epistles, or from any of the writings of the Apostles or Evangelists, that I ever was at Rome? But whether I was there or not, I am certain that my Lord never commissioned me to give you any sanction.

ANT.—If the blessed Apostle St. Paul was here, he would convince you of your mistake.

The Apostle Paul was next called and sworn. There was a striking likeness between him and the Apostle Peter.

Q.—Was you ever at Rome in Italy?

A.—I was. I know Rome well. My Lord and Sovereign told me that I should testify of him there, and after a perilous voyage I landed safe. Though but a prisoner, I was suffered to dwell two whole years in my own hired house, preaching the glorious gospel of the grace of God. I wrote several of my epistles to different churches from Rome, and one epistle to a church of Christ there, and the last epistle I ever wrote, I wrote there.

Q.—Do you know the prisoner at the bar? He has resided a long time at Rome, and professes to be intimately acquainted with you?

A.—If he is intimately acquainted with me, I have no knowledge of it.

Q.—Do you recollect ever seeing the Apostle Peter at Rome?

A.—I never saw him at Rome when I was there. Had my brother Apostle ever been there, as I wrote so many epistles from that place, I should have had frequent opportunities of mentioning my fellow-laborer. But though I named many, I took no notice of him. From Rome I wrote to the churches of the Galatians, to the Ephesians, Philippians and Colossians, and also to Timothy and Philemon, without even once mentioning him, or sending any salutation from him.

It must evidently appear that he was not there when I wrote my epistle to the Colossians; for mentioning Tychicus, Onesimus, Aristarchus, Marcus, and Justus, I added, "These alone my fellow workers unto the kingdom of God." Peter was not there when I wrote my second epistle to Timothy; for I said, "At my first answer no man stood with me, but all forsook me." Nor was he there at the time of my departure; for I wrote to Timothy, that all the brethren did salute him, and named Eubulus, Pudens, Linus, and Claudia, but not Peter. Now as when I wrote from Rome, I sent no salutations from him; so in writing to Rome, though I saluted so many, he was not among the number. Those, therefore, who wish to make it appear that he was there, must suppose we lived there on very unfriendly terms.

ANT.—Was not St. Peter and you both confined together in one prison? Several of the Fathers have proved it. Even many Protestants say that you were at Rome.

PAUL.—What I have said, is sufficient to answer all that Fathers or others have said. I have no doubt but they have said it; but I am sure they have not proved it. However, you have without doubt lived at Rome, though I never saw you personally there; but from the description my Lord gave me of the man of sin, and his awful character, I must conclude that *thou art the man*. I, therefore, warned the people of your approach, in several of my epistles.

COURT.—(To the Apostle Paul.) Did the Apostle Peter claim any supremacy over any of his fellow Apostles, or over you?

PAUL.—No. When I disputed with him, I evidenced that no such notion was entertained by me.

Q.—Did you ever hear of his being called Prince of the Apostles, Vicar of Christ, His Holiness the Pope, Prince over all Nations, God on Earth, &c.?

A.—Surely no. The Apostle Peter was better taught of our Lord, than to presume to assume such titles and offer such indignity to the God of heaven.

Q.—Did he ever adorn himself in pontifical vestments of the greatest splendor, and wear a mitre or triple-crown bedecked with diamonds, sapphires, emeralds, chrysolites, jaspers, and all manner of precious stones, such as you see the prisoner now wears?

A.—No. I never saw a greater contrast than that between a disciple of Jesus and the prisoner, in every respect!!

Q.—Did you ever hear of a College of Cardinals being established, while you was in Judea or Rome?

A.—Never. I am quite a stranger to the name.

Q.—Did you ever hear of the apostle Peter collecting annually from all nations he could, a tax called Peter's Pence?

A.—Never.

The passage was now cleared to make room for a considerable number of other witnesses, chiefly martyrs, who made a most brilliant and magnificent appearance. Several witnesses examined were withdrawn on this occasion, as the contrast was so very striking, that what filled the court with pleasure, struck some of them with additional terror. The prisoner himself also appeared for the first time to change countenance, though but little, as he evidently was completely hardened through the deceitfulness of sin. Most in court supposed that the witnesses came from the celestial city in Upper Salem. They appeared intimately acquainted with the two Apostles, and their interview was peculiarly gratifying to the whole court. The Apostles joined the martyred witnesses, and Mr. Historical Truth stood near them, being a very essential witness.

Peter de Bruis, sworn.

Q.—Did you not once act under the prisoner's authority?

A.—I did. But when it pleased our Most Gracious Sovereign to show me my error, and grant me pardon, I rejected his authority, and swore allegiance to our Sovereign Lord the King. This I did while I lived in France, in the twelfth century. Afterwards it pleased our Sovereign to engage me in his service. I, therefore, preached for several years in France what my Lord had taught me from his Word. I preached the fullness and freeness of our King's grace, in opposition to the prisoner's theatrical mass, merits of good works, prayers for the dead, and venerating crosses and images.

Q.—Did the prisoner usurp authority over you, to oppose the doctrine revealed in the Scriptures?

A.—He did. He presumed authority as the Vicegerent of Christ, to burn or destroy all those who rejected his government. I, therefore, with one Henry, who preached the same truth, were seized by the prisoner's orders, and condemned as two heretics and traitors to his kingdom. Henry, that he called my disciple, was imprisoned for mortal life, and I burnt in a fire till he concluded I was dead. I suppose he never expected, after reporting I was consumed to ashes, that I was alive, and should appear a living witness against him this day.

Arnold of Brescia, Preacher, sworn.

Q.—Did you live at the city of Rome, where the prisoner has resided for many years?

A.—I did. I recollect seeing him there.

Q.—Did you not reject decidedly his authority?

A.—I did. I publicly declared the danger of all such as lived and died under his government in rebellion against our Sovereign Lord and Everlasting King.

Q.—What were the consequences that followed?

A.—I was dragged to his bar at Rome, condemned as a heretic, and publicly burnt in the year 1155, as was supposed to death, because some ashes said to be mine, that were found in the fire after my deliverance, were cast into the Tiber; but my King took me to live with him in his own country.

Alba Gerald, the Waldense, sworn.

Q.—Did you and about thirty more come into England as persecuted Waldenses about the year of our Lord 1160?

A.—I did; and about that number came with me to escape, if possible, the rage and cruelty of the prisoner at the bar. Previous to my coming into England, I lived with a considerable number in the valleys of Piedmont, who had long refused to submit to own the Papal power. He then, by every instrument of destruction in his power, either slaughtered or scattered these people, and I with my companions were driven from place to place on the continent, till we embarked for England.

Q.—Did the prisoner pursue you to England?

A.—He did. After I came there, I labored to bring some back from their rebellious ways to the obedience of the laws of Jesus. The consequence was, I with those who came with me were taken to prison, by order of King Henry II., who then acted as agent for the prisoner. We were all brought before an assembly of his bishops at Oxford, when being asked who we were? I answered, "We are Christians, that hold the doctrines of the Apostles." After further examination, we refused to own the Pope's supremacy, or to obey his laws. We were then declared heretics, and condemned as such to be punished. We were then burnt with hot irons in the forehead, as heretics, and whipt through the streets of Oxford; but we were enabled to rejoice for being accounted worthy to suffer for our King's sake.

There being no law then in England to burn heretics to death, the prisoner commanded that none should presume to receive us into their houses, or grant us the smallest comfort of life, so that we might perish with hunger and cold, as enemies to his government. This they considered as carried into effect, but our beloved Sovereign only removed us to a more delightful country.—(To be continued.)

An Earnest Ministry.

An earnest ministry! Well, who should be in earnest, if not the minister of Christ? What enterprise proposes to itself the achievement of higher results? What office among men is more responsible, or what trust more solemn? What interests are more august—what hopes are dearer—what objects are more precious and glorious, than those with which God's ambassador deals in every act of his office, and every hour of his life? Whose reward is more brilliant—whose victory, if faithful, is more certain than his? Who has more difficulties to stir up the depths of his resolution, and the importunities of his prayer, than he who wars not on crimson fields and with visible foes, but with principalities and powers, and spiritual wickednesses in high places? What fight is more desperate—what struggle more keenly watched by spirits and angels, than that waged by the minister for the souls of men? What enemies are more subtle, and persevering, and relentless than those which the minister has challenged to the conflict? What other contest in this world, do such inconceivable issues await as his—and what doom is half so terrible as that which the unfaithful minister lays up in store for himself?—If any man should be earnest and watchful, it is he who watches for souls as one that gives account. In all spheres and at all times, it is an earnest though a blessed office; and never more earnest than amidst the strenuous life and eager impulses of our own busy age.

N. Y. Evangelist.

"Be Careful for Nothing."—Phil. 4:6.

The Lord careth for us. He knows our wants, and has promised to supply them; our foes, and will deliver us from them; our fears, and will make us ashamed of them. All creatures and things are in His hand, and at His disposal; all circumstances are absolutely under His control; He directs the angel, feeds the sparrow, curbs the devil, and manages the tempest. He is thy Father. His love to thee is infinite. Thou art His delight, His dear son, His pleasant child. Will he neglect thee? Impossible. Cast then thy cares upon Him.—Tell out all thy desires, fears, and troubles to Him; let Him know everything from thee, keep nothing back; and then in the confidence of faith expect Him to fulfil His word, and act a parent's part. Bless Him for all He has given, for all He has promised; plead with Him for all you may need: but never for one moment, or under any circumstances, distrust Him. He cannot love thee more. He is a present help. He will make all His goodness pass before thee. He will rejoice over thee to do thee good with His whole heart, and with His whole soul.

Then let me banish anxious care,

Confiding in my Father's love;

To Him make known my wants in prayer,

Prepared His answer to approve.

Rev. James Smith.

The Two Genealogies of our Lord.

Two Evangelists give us two different genealogies of our Lord. Well, that is exactly what we should have anticipated, because it is exactly what the case required. First, Matthew, writing chiefly for the Jews, gives the formal or legal genealogy, showing the line of descent of Joseph, the legal or apparent father of our Lord. Our Lord was to be shown to be legally entitled to "the throne of his father David."—And this, as the name of his mother could not appear in the genealogies, must be done by proving the descent of Joseph the husband of his mother. Some years after, Luke, writing under St. Paul's direction, and writing for the Gentiles, gives another genealogy, showing our Lord to be actually descended, by his mother,

from David and from Abraham. Both of these documents were clearly necessary. Without the first, the Jews would have held the Messiahship to be unproved; without the second, the Gentiles would have regarded the fulfilment of prophecy in his person to have been, at least, doubtful.

London Christian Observer.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JUNE 28, 1851.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disposition.

DANGERS OF SPIRITUALISM.

The spiritual developments of this age are illustrated in the former part of this volume; and the dangers to be apprehended from that source, pointed out. But we cannot close the work without reverting once more to the subject. The spread of the abomination has been; as we anticipated, exceedingly rapid; and it becomes the ministry and membership to awake to the subject, and inform themselves on the matter, that they may be able to give the trumpet a certain sound. As long as the present apathy prevails among ministers, and it is treated as a humbug, the people under their charge, who examine for themselves the facts in the case, will be taken in the snare.

The manifestations are becoming continually more numerous and open, and are made with greater facility than formerly. It is stated by those best informed on the subject, that there are over one hundred thousand persons now in the country, firm adherents to the spiritual system. New circles are weekly formed in this city for the purpose of receiving spiritual communications. The intercourse with the spiritual beings who meet them, is as free and real as though they were present visibly, and conversed face to face; and communications are made on all conceivable subjects.

EVILS OF SUCH INTERCOURSE.

But it will be asked, what harm can there be in such communications with spirits? We reply,

1. It is a palpable violation of God's law.—Deut. 18. And he declares that all who do such things "are an abomination to the Lord." This is sufficient. But,

2. It is dangerous. The spirits do inflict bodily injury on individuals. Some have been most cruelly handled, so as to be worn out, and prostrated by sickness, till they had no peace of their lives. Household goods have been broken, missiles thrown, articles carried away and lost, &c.

3. It is a species of demoniacal possession. Those who have been mesmeric subjects are the best and easiest mediums for the spirits. They, more than others, yield to the will of the spirit. The spirits can do but little till they have such a medium through which to act.

4. Those who become mediums, become infatuated and spell-bound, and live, in a great measure, under an unnatural influence; their eyes heavy, and energies prostrated. Animal magnetism was evidently a harbinger of the spirits, sent to prepare their way, by preparing mediums for them.

5. It is dangerous even to visit a circle as a matter of curiosity. No matter how strong the unbelief and abhorrence against the system may be; and it is especially so for those easily affected by mesmerism. Some who have gone, and refused, even when there, to commune with the spirits, and even have firmly and openly denounced them as wicked and wrong, have been bewitched, and tormented day and night till they would submit to the influence. *Let all beware!*

6. Their doctrines are most dangerous and pernicious. They generally deny the atonement, the resurrection, and the doctrine of future punishment of the wicked. They destroy entirely the solemnity and awe which attaches to the spiritual world, and render it a matter of little moment how soon we enter there, no matter what the character; for all, they teach, are better off there than here.

It is the duty of every Christian Church to set itself firmly against their members having any connection with the subject, it being one of the unfruitful works of darkness which are to be reprov'd. That it will continue to spread, and become the means of great evil, we can have no doubt. It is like the

working of Satan with all power, and signs, and lying wonders, and all deceivableness of unrighteousness in them that perish. The feats of Salem witchcraft will no doubt be re-enacted, and fill the world.

The Pneumatologist.

"WHERE ARE THE NINE?"

I observed an amiable wife come to the Lord's table. It was the first time she had ever been there, but her equally amiable husband sat under the gallery alone, with a look of solicitude and anxiety. He had always come in and sat with her in the house of God at other times, but in this instance he left her to go alone in the way of duty.

She had lingered long for him, and tried each fond endearment to win him to the Church and to Christ. She had succeeded in the former; he accompanied her to the house of prayer, but not to Christ. He loved her as his nobler life; but his love to her could not overcome his aversion to repentance, faith, and duty. With her he had enjoyed great and equal privileges; with her he had stood amid the same afflicting providences, and listened to the same exhortations from an affectionate and faithful pastor; yet he lingered behind, and left her, his weak and timid partner, to go alone to Christ. Was it discourtesy or coolness to her? No! but it was such, and more than this, to Jesus.

I saw parents at that table also, whose children were left behind; children whose parents and friends, whose companions were left behind. I saw many of those who were closely united by the ties of blood and affection; persons who had always been intimate elsewhere, separate on this occasion.

It was a sad sight to look upon; and as I mused, I imagined I saw re-enacted the ingratitude of the nine lepers. I could hear the Saviour renew the inquiry, "Were there not ten cleansed? but where are the nine?" Did I not give to that husband all the privileges I gave to his wife? The wife is here to give me glory, but where is the husband? Did I not surround all the other parties with the same blessings? but while the parents are here, where are the children? While the children are here, where are the parents? While the friend is here, where is his companion? The pastor looked sad as he cast his eye upon the delinquents. Ministering spirits seemed to me to bend over them in tender solicitude, and Jesus also cast upon them a kind, upbraiding glance; but still they relent not.

Let us now pass to another scene. Time has rolled away; the heavens have waxed old and disappeared, and God's abode, with its judgment throne and mighty arches and bowing principalities, become visible. The long neglected Jesus himself descends. The dead in Christ arise; and here, among the happy immortals, is the pious wife; but where is her husband? Here is the parent, but where is the child? The child is here, but where is the parent? The friend is here, but where is his companion?—Those that are not found in the walks of piety on earth, are not found among the blessed on this joyous morning that dawns at last on the long night of death. "Were there not ten cleansed? but where are the nine?"

Home and For. Record.

William Miller.

This name is, and ever will be, dear to Adventists everywhere. Our late beloved Father in the gospel, after finishing his work, with honor to his Divine Master and the Church of God, died in the triumphs of faith, and sleeps in Jesus. He is now beyond the reach of the tongue of slander, which so often assailed him while in the faithful discharge of his duty. We rejoice that there is a place of repose, "where the wicked cease from troubling, and the weary are at rest."

While watching near his death-bed, the day before his decease, he had a singular exercise of mind. It has been brought fresh to our mind by some late occurrences.

He was deeply impressed and overwhelmed for a time with a vivid sense of the future. He seemed to see the trials and perplexities that awaited the faithful ministers of the Advent cause, and trembled for fear they might fail, and turn aside in the "dark and cloudy day." He well knew the elements that existed in the Advent body, and that they would, on his death, improve the first opportunity to pervert the faith, and break down those faithful men who stood in the way of their ambitious desires.

Said he, "I fear you will fail in this trial." It was replied that God was able to sustain us, and that we should continue faithful to the end. It was for giving this assurance to the good old man in his dying moments,—that we would be faithful to Christ and his cause, that we have been accused of denying Christ, and taking a man for our master. Such statements come well from those who, though they have lived by Mr. MILLER's influence, yet always hated him in their hearts. They are now introducing new views, and are endeavoring to build up a party by persecuting those who were enlightened by

the faithful and scriptural teachings of Bro. MILLER. Let the brethren be on their guard. Let them remember the Judaizing views in the Galatian Church, and beware!

We shall now commence anew on the life of Father MILLER, in which we shall do justice to his memory. We shall get it out with as little delay as possible.

TO CORRESPONDENTS.

BRO. HIMES:—I wish to ask a few questions, to be answered in the "Herald," if you think it best.

1. What constitutes a Church?
2. How is it to be organized?
3. What are to be its officers?
4. Is each Church to have a pastor, elders, deacons, and a clerk, or a part of them? If a part, what part? and what is the duty or place of each one?

We wish to know, for our own benefit and the benefit of others.

W. M. M. INGHAM.
Clements (N. S.), May 24th, 1851.

1st. "A Church is a religious assembly, selected and called out of the world by the doctrine of the gospel, to worship the true God in Christ, according to his word.—1 Cor. 1:2. All the elect of God, from the beginning to the end of creation, make but one body, whereof Christ is the Head.—Col. 1:18. The faithful of some one family, together with such Christians as were wont to assemble with them for solemn worship.—Rom. 16:5; Col. 4:15; Philem. 2d. The faithful of some one province.—2 Thess. 1:1."—Cruden.

We understand by the above, that all who have been called out from the world, in any one place, by the doctrines of the gospel, and adhere to them, and keep the ordinances enjoined upon the Church, that they constitute a Church at that place, wherever that place may be.

2d. To organize is to form, or construct, all the parts so that they will co-operate together for the general good of the body thus formed. The idea of organization is also conveyed in building. "On this rock will I build my Church," &c. "Ye are built on the foundation of the prophets," &c. No building can be constructed without order, officers, or arrangements. Neither can a Church be formed without order, officers, and a given rule of action—which is the "perfect law of liberty."

3d. Elders, or pastors, deacons, and a clerk, to keep a record of names, and of the doings of the body, comprise the officers of a Church.

4th. This would depend on the size of the Church and its wants; the body might judge for themselves.

5th. By turning to the Scriptures that speak on these points, you will find a full and clear view of the duty and responsibilities of each officer named. See also an article by Bro. MERRILL, on the "Church," in the *Herald* of May 17th.

H. L. H.—Conference proceedings and other matter, which would lose their interest by being deferred, have prevented the insertion of your sermon. We shall publish it at the earliest moment. We hope that this apology will be satisfactory to you and other correspondents.

O. HEWITT.—Your kind letter is received and reciprocated. You will doubtless see things in a different light, on further reflection.

A RAILROAD THROUGH THE AFRICAN DESERT.

The Viceroy of Egypt has sanctioned the project of a railroad from Alexandria, by way of Cairo, to the isthmus of Suez, and the work will be commenced without delay. With the most skillful European engineers at his command, and able at any time to summon one hundred thousand Arabs and Copts to the labor, the energetic and enterprising IBRAHIM PASHA will not allow a long time to elapse before the whistle of the locomotive shall wake the solitudes of Petra and Mount Sinai, scare the marauding Bedouin out of his wits, and render the journey from Alexandria to the Holy Land as easy and as rapid as the passage from Buffalo to New York. The traveler will start from the base of CLEOPATRA'S Needle, reach Cairo in six hours, refresh himself at a mammoth depot in the midst of the "waste and howling wilderness," and stand upon the ancient shores of the Red Sea in two days after leaving the Delta of the Nile.

A railroad through the scene of Israel's flight and PHARAOH's keen pursuit!—through the regions where the silence of death has reigned ever since, amid thundering and loud elemental strife, the law was given from Mount Horeb, now for the first time in thousands of years to be disturbed by the clanking and roar of modern machinery! Here Job drove his numerous flocks to the great marts of the South.—Over this hallowed ground his contemporary Moses led the murmuring and mutinous Hebrews to the Land of Promise. In this drear solitude the hand of cultivated architectural science scooped magnificent palaces out of the solid rock, and bid sumptuous mansions, and temples, and mighty cities rise at its mandate.

This was the path of the multitudinous hosts of AMRU, the successor of MOHAMMED, when he led his

fanatical and victorious thousands from Syria to Cairo and Alexandria, poured his dense, dark masses upon Southern Europe, and aimed to subject the cross to the crescent. These vast and arid deserts, over which the bald and rocky Sinai frowns in stern grandeur, long afterwards trembled beneath the tread of armed millions, whirling like some horrible tempest through the scene of Israel's trial and punishment. He who, from the position of an humble subaltern, reached the throne of the Bourbons, by a series of usurpations the most wonderful on record, and would rival the fame of the Hebrew lawgiver—he eyes the same waters that closed over the engulfed chariots and horsemen of PHARAOH, and exhibits the temerity of attempting to pass dry-shod through the stormy waters of the Arabian sea.

But what was this desecration in comparison with the panting and coughing of the iron horse, within view of the spot where the burning bush exhibited its mysterious sign to the trembling Moses, where the tablets of the law were broken into fragments, and over which the pillar of cloud by day and of fire by night, hovered and guided the people of Israel to the lovely region of the Philistines and Canaanites?

The tour of the Holy Land, which in the days of the Crusaders was a pilgrimage of imminent peril, and accompanied by privation and suffering little short of martyrdom, will soon be accomplished by a party from New York or St. Louis within the limit of a season. The tomb of AARON, the sight of Calvary, the Mount of Olives, and the shores of the beautiful sea of Galilee, will soon be as accessible as the Tower of London or the Lake of Como are now, and all the scenes of Scripture history become familiar to the eye and common-place in the mind of every transatlantic tourist.

Eastern Argus.

Persecution in Madagascar.

Madagascar is an island in the Indian Ocean, about eight hundred miles long, and contains a population of from 2,000,000 to 4,000,000 inhabitants. Missionaries have been among these people and preached the Gospel with success. Several years since they were violently persecuted. Christians, missionaries, and all foreigners, are excluded from the island. The London Missionary Society, in their late annual report, make the following statement:

"The last intelligence, which bears the marks of authenticity, is most deeply affecting. From causes unexplained, but probably from the increase of their numbers, a new persecution against the Christians during the last summer raged with great violence.—About twelve hundred were summoned to the capital to answer for the offence of worshipping the only true God, and believing on his Son. Three of the most distinguished for rank and devotedness were sentenced to be burnt to death; and their lingering tortures must have been awfully aggravated, as three times while their bodies were consuming, torrents of rain descended and extinguished the fires. Ten others were precipitated from a rocky eminence near the city, and dashed to pieces. What would have been the doom of the multitude cannot be determined, had not the Prince of Madagascar, at the risk of his personal safety, now interposed, as the protector and patron of the Christians, and boldly withstood the authority of their cruel adversary, the Prime Minister of his Royal mother.

"Subsequent results are unknown; but while these tragical events must excite our deepest sympathy and fervent prayers for the confessors and martyrs of Madagascar, they supply also reflections that strengthen faith and demand thankfulness. Upward of fourteen years since all the faithful shepherds were driven from the island, and the fold of Christ was left like lambs among wolves; but after enduring fourteen years of fiery trials, still they live, and still increase. Between forty and fifty have been doomed, for the sake of the Lord Jesus, to meet death in forms the most agonizing and terrific, but none have drawn back unto perdition—all have been faithful even to the death. The blood of the martyrs has proved the seed of the church; and for one Christian there are ten, and for tens there are hundreds. The debased and cruel woman who now fills the throne of Madagascar, impelled by her own evil nature, or swayed by the evil influence of others, has tried long, but tried in vain, to extirpate the very name of Christ; but her son, her only child, her heir and successor to the throne, has learned the faith in which the martyrs died, avowed himself their friend and their protector, and declared that the man who shall hereafter strike them must strike through him. 'This is the Lord's doing; and it is marvellous in our eyes.'

BAXTER'S "REFORMED PASTOR."—We have had in our library for some years, this valuable work.—We have long desired that it might be issued in a cheap form, and at length our wishes are gratified. We fully adopt the following notice of it from the *Episcopal Recorder*:—"About a year ago, this book was recommended to the writer of this article by a distinguished clergyman of our church. It is not until quite recently that a copy was to be obtained; but the American Tract Society have issued an edition for the low price of forty-five cents, and were it in our power, we would place this book in the hands of every clergyman of every name in the United States. It is very suggestive, practical, and awakening. It takes hold of a man's soul. It tends to quicken him in the performance of his duty. One cannot read it without decided benefit. We believe

that, if our clergy would but peruse its pages, they would be better men, more earnest preachers, more successful ministers. BAXTER has told the truth in his Reformed Pastor, and such truths as we need to hear. And we feel that every man who reads the book to which we allude, will rejoice that attention has been directed towards it."

The above work can be had at this office. Price, 45 cents.

Picture of the Fire.

The editor of the "Alta California" gives the following picture of the late conflagration at San Francisco:

Iron and zinc curled up like scorched leaves, and sent forth their brilliant flames of green, blue, and yellow tints, mingling with and modifying the great red tongues of fire which flashed upward from a thousand burning houses. The hillsides were lighted as if the sun were above the Eastern mountains, and their trees, shrubs, herbage, and houses were as distinguishable in the bright light as if it were noon.—Darkness hung over a large portion of the shipping, where the broad and heavy ocean of smoke lay down in impenetrable gloom over the bay. People became paralyzed. Many removed their stocks of goods, or portions of them, four or five times, and had them overtaken and destroyed by the flames at last. The streets were crammed with masses of human beings and rushing teams, only giving way before the advance of the elements, as the smoke and heat and crashing walls pushed them back. Men became mad; some rushed headlong into the flames. Weeping women and prattling infancy were wandering amid ashes and destruction. Every few moments the earth and air trembled, as great buildings were torn into fragments by explosions of gunpowder, and the atmosphere was filled with shattered timbers, brick, and mortar. The multitude hung upon the borders of this "vast sea of flame;" few comparatively knew, or could know, what were the dangers and exertions of those who were within the range of the stifling smoke and scorching flame. In less than nine hours from the beginning, more than twenty squares existed only in memory and in the ascending columns of smoke and flame which covered the city's site.

But the saddest sight of all was the destruction of brave, but bewildered men, who finding themselves suddenly surrounded by fire, rushed, staggered and uncertain, from flame to flame, in hopeless efforts to escape, until strangled and scorched they writhed and fell in full view of hundreds, who were completely powerless to save them. Others, after battling inside of what they had considered fire proofs, finding their efforts to save the buildings vain, endeavored to escape, but too late. The doors and window blinds were red hot, and could not be opened in some instances, and their last chance of safety failed them. We cannot express our sensations of yesterday while looking upon the blackened remains of poor humanity, as they still lay burned to coals, amid the fire which filled the cellar of a building on Montgomery street, still beyond the reach of all who gazed upon them. May we never again see so horrible a spectacle.

Steadiness of Purpose.

1. It overcomes difficulties. Not with a rush and a shout, but one by one. They melt away before its incessant pressure, as icebergs beneath the steady radiance of the sun.

2. It gives one the strength of a happy conscience. A weather-cock of a man, whiffing about with every breeze, cannot have true quietness of mind. Self-dissatisfaction worries and annoys him. But a cheerful vigor and energy grows out of an intelligent and unvacillating purpose.

3. It gives dignity and honor to character. Men cannot but admire the mind that marches steadily on through sunshine and shade, calm and storm, smiles and frowns, glad of favor, but pressing on without it, thankful for aid, but fixed on advancing at all events. Such men cut out for themselves a character which cannot but be seen and honored.

4. It gives success. In any enterprise that is not downright madness, such a man must succeed. He has the chief element of a triumph over every difficulty, and if he is not an idiot he will do something in the world. He will not reach his ends at a leap. But he will reach them. He moves not rapidly, but surely. When you want to find him, by and by, you will know where to look. You look at the top-most rounds of the ladder of success, and you will find him about there somewhere.

FOREIGN NEWS.

The great Exhibition goes on prosperously.—50,000 persons visited it on the 2d of June.

LOUIS NAPOLEON had visited the northern departments for the purpose of opening the Paris and Lyons railway. A grand banquet was given him at Dijon, where he made a speech, which gave great dissatisfaction to the Parisian journals, which looked upon it as a declaration of war against the Assembly.—The President returned to Paris on the 3d of June, where he was received with some stir, but no disturbance ensued.

The preliminary discussion on the revision of the Constitution had been opened in the committees of the Assembly. Several leading members took part, and the result was far less favorable to the proposed revision than has been generally anticipated. The

concert of action in its favor, amidst the anxious parties supposed to be friendly to it, had not been realized. M. BARTHENY, ST. HILAIRE, M. DE REMUSAT, and M. TISCATORY opposed the revision very decidedly, and M. DE TOCQUEVILLE advocated it only conditionally. M. DE FALLOUX portrayed a great deal of hostility to the President. The Bonapartists were not able to carry a member of the committee. This result is attributed chiefly to the President's late speech at Dijon. Of the fifteen members of the committee, nine are in favor of the proposal, and six against it, the former having been elected by 311 votes, and the latter by 273. The majority required by the law is three-fourths. The majority of speeches in the bureaux amounted to a declaration that the several parties do not deny the propriety of the demand for revision, but if the term revision implied an extension of power in LOUIS NAPOLEON, that was a point not to be conceded.

LAMARTINE's speech in favor of the revision, subject to the decision of the nation, taken by universal suffrage, is said to have been a great effort.

The President meditates another journey to the provinces.

The Governor of Spain was in great fear of an insurrection at Madrid, and great military precautions had been taken. The Spanish democrats had issued a long programme of future operations.

The Supreme tribunal of the sacred consulta at Rome has condemned a person named PIETRO ERCOLI to the galleys for twenty years, for having attempted to prevent one LUIGI GIANINI from lighting a cigar he wanted to smoke.

A letter from Rome states that his Holiness has named an extraordinary congregation, composed of six cardinals, for the purpose of inquiring into the moral state of the convents, and proposing remedies for the abuses that have crept into those establishments.

PRAYER.—If there is any one thing connected with divine worship that we ought to understand better than another, it is prayer.

1. It should be the outpourings of a pure heart.—"If I regard iniquity in my heart, the Lord will not hear me."

2. It should be offered in faith, "without which it is impossible to please God."

3. It should be offered in fervency. "The fervent prayer of the righteous man availeth much."

4. It should be offered in the name of Jesus.—"Whosoever ye shall ask the Father in my name, it shall be done unto you."

Let all who pray, remember the above, and be benefitted thereby. SIMON.

PATIENCE.—"God is the depository of patience.—if thou plead a wrong in his hands, he is an avenger. if a loss, he is a restorer; if pain, he is a physician; if death, he is the resurrection. What a license hath patience in having God for her debtor. And not without cause, for she interposeth her aid in all his commands. She fortifieth faith, girdeth peace, assisteth charity, instructeth humility, waiteth for penitence, setteth her mark upon confession, humbleth the flesh, preserveth the spirit, bridleth the tongue, restraineth the hand,—treadeth temptation under foot." Tertullian.

SERMON

Preached at the New York Conference.

BY L. D. MANSFIELD.

(Concluded from the "Herald," June 14th.)

"Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity."—1 Cor. 16:13, 14.

On this passage we remark—1st. That it is the habitual custom of the discursive prophets to mention the events which will transpire under the Messiah, without expressing them in their chronological order, or noting the interval which must elapse between the fulfilment of the different portions of the same prophecy.

2d. The Jews were determined that the Messiah, at his first advent, should fulfil the events of his second advent, or they would not believe. Now, our brethren are looking for a repetition of the events of the first advent in connection with his second advent, and declare this to be necessary to the fulfilment of the prophecies. Do not both err?

3d. It should be remembered also, that these prophecies were uttered seven hundred years before the Gentiles were called by the gospel; and that the whole dispensation of eighteen hundred years, which has transpired since the first advent, has been occupied in "declaring God's fame and glory among the Gentiles." Yes, my brethren, the largest dispensation in the annals of time, has been appropriated to that work.

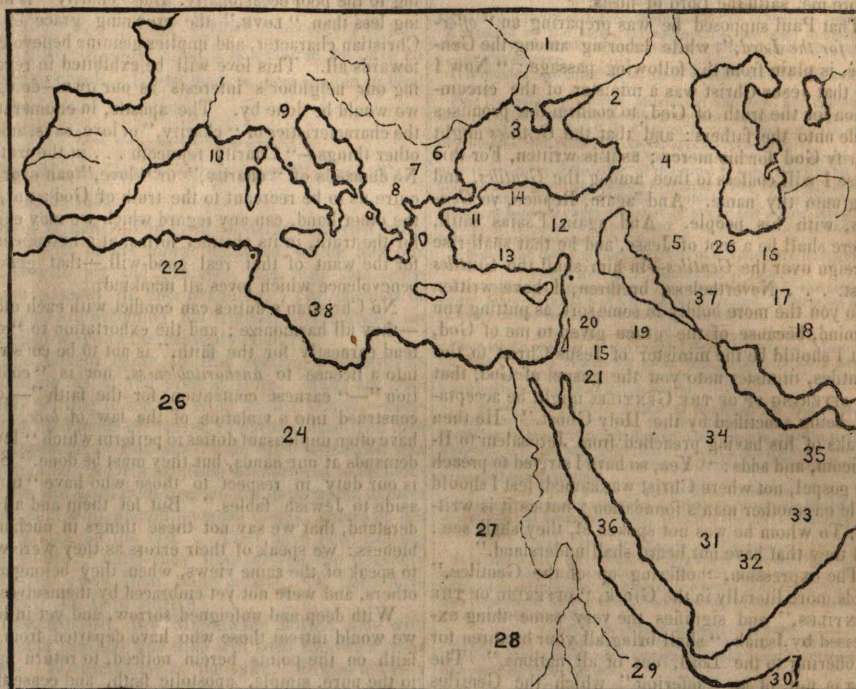
4th. Christ's last commission to his disciples was, to "Go into all the world, and preach the gospel to every creature," (Mark 16:15,) and He pledged his aid and co-operation in that work only until "the end of the world," or "age."—Matt 28:19.

5th. Christ declares most solemnly, that "the end" will come, and his second coming transpire, when "the gospel of the kingdom has been preached in ALL THE WORLD for a witness unto ALL NATIONS;" but not before.—Matt. 24:14. If, therefore, there are at present nations which have never, at any time, heard the gospel, these must be visited before the Lord's coming—not afterwards. If Christ is good authority as an expounder of ISAIAH and other prophets, there will be no "isles afar off" at his second

advent, to which the gospel (which announces CHRIST's coming glory and his fame,) will not have been carried.

6th. The nations which are mentioned in this prophecy, are among those which received the gospel by the hand of the apostles, or their immediate successors; and a corrupt form of Christianity, or Mo-

hammedanism, now exists in all those countries. The names of those countries have all passed away with the lapse of two thousand five hundred years; but their general geographical positions are very well defined in the accompanying map, which is copied from the best authorities in which the geographical systems of the ancients are brought out.



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|---------------------|-----------------------|-------------|---------------|-----------------|--------------------|
| 1. Magog. | 7. Tyros. | 13. Javan. | 19. Kedar. | 27. River Nile. | 33. Ramah. |
| 2. Gog. | 8. Grecia. | 14. Gomer. | 20. Syria. | 28. Ethiopia. | 34. Arabia. |
| 3. Sea of Ashkenaz. | 9. Kittim. | 15. Uz. | 21. Edom. | 29. Ludim. | 35. Dedan. |
| 4. Tubal. | 10. Isles of the sea. | 16. Media. | 22. Phut. | 30. Ophir. | 36. Red Sea. |
| 5. Assyria. | 11. Lud. | 17. Persia. | 23. Lybia. | 31. Sheba. | 37. The Great Sea. |
| 6. Thrace. | 12. Meshach. | 18. Elam. | 24. Tarshish. | 32. Seba. | |

Here we find all the names mentioned in the prophecy, except "PUL," which we know was the name of the king of Assyria, and refers to that country. The word only occurs twice, besides in this passage, in all the Bible, and then refers to the king of Assyria. By taking a modern map, you will find that these countries all lie in the south-eastern part of Europe, in the north-eastern portion of Africa, and the south-western part of Asia; and by taking a map of PAUL's travels, you will find that his own personal labors compassed nearly all this territory, and in all of them the gospel has since been preached, and flourishing churches once existed. TARSHISH embraced the city of Carthage and the north of Africa, where ST. CYPRIAN presided as bishop, and died as a martyr, leaving his testimony for the advent doctrine as we now preach. PUL, LUD, and TUBAL are embraced in Turkey and Persia, where the gospel once flourished, before the rise of Mohammedanism. JAVAN is synonymous with Greece—classic Greece,—in the principal city of which—Athens—PAUL preached the glory of CHRIST's coming to judgment. "THE ISLES AFAR OFF," embraced Italy and the islands and peninsulas of the Mediterranean. On this point the *Encyclopedia of Geography* contains the following:

"THE ISLES.—A term which occurs much in Scripture, might be supposed to describe those portions of the globe which generally come under this description; yet a careful comparison of the different passages in which the word occurs, will probably show that it is used in a much more precise and determinate sense, and is applied to a wide and connected range of territory. The whole of the southern coasts of Europe, consisting either of real islands or peninsular tracts, appears by the Jews and Phoenicians to have been viewed as a long range of islands; besides, the terms *νησος* (*neesos*), and *insula*, were in periods of remote antiquity applied loosely to peninsulas as well as to islands proper."—Vol. 1, p. 15.

Another fact should be noted, and that is, these countries are embraced within the geographical boundaries of the four great empires, represented by the metallic image of Daniel 2d, and these nations, it is conceded on all hands, are to be destroyed by the smiting of the stone, and instead of a remnant being saved, not a vestige of them is left—"the wind takes them all away, and no place is found for them."

Another fact. "The isles afar off" embrace ROME,—the very seat of the great apostasy; and according to this theory, the city of Rome has never heard of God's fame, nor seen his glory, and the Pope and his people must have it declared to them after the Lord comes. Who can believe this?

If you are still disposed to doubt that these prophecies respecting the declaring of CHRIST's glory to these nations, are fulfilled, you must nevertheless admit, that this will be done before the end, as already proved; but as further appears by a passage in the Apocalypse—

7th. "I saw an angel flying through the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come."—Rev. 14:6, 7. The subsequent appearance of other angels, pronouncing a woe upon the worshippers of the beast and upon Babylon, shows that the proclamation of the "everlasting gospel" is while these wicked powers are in existence. In view of this universal proclamation

of the gospel, how can we talk of "isles afar off which have not heard God's fame?"

8th. When CHRIST "comes in his glory, and in the glory of the Father and of the holy angels," all nations must see that glory, for "every eye shall see him, and all the kindreds of the earth shall wail because of him;" consequently, there can be no nations living on the earth to whom these "escaped" ones can be sent, who "have not seen his glory." I repeat, ALL will have seen it.

9th. Nobody can find in the Old Testament a passage which intimates a wider and more universal diffusion of the gospel, or "God's fame," than the New Testament expressly declares will be realized before the "END OF THE WORLD," or "AGE."

10th. The very persons who are expected to be sent on this mission of "declaring God's glory," are those with whom the New Covenant is to be made; and it is expressly said, "They shall not teach every man his neighbor, and every man his brother, saying, Know the LORD, for ALL shall know him, from the least to the greatest." So that question is "settled."

Now let us admit that ISAIAH saw both the first and second advents, and the intervening gospel dispensation, and all is plain. In the passage from the 15th to the 17th verses of Isaiah 66th, the prophet predicts the overwhelming judgment of God on "all flesh,"—embracing the Jews,—who are referred to in the 17th verse. Then, in the 18th verse, we have a prediction, that notwithstanding this destruction of the wicked Jews, and the rest of the ungodly, yet he will have "all nations and tongues" to "see his glory," which, though manifested to the Jews at different times, they at length forgot and despised.—But how are these persons to be brought out from "all nations," and gathered to see God's glory, when it shall finally be revealed in the New Jerusalem, as it was formerly manifested in the Old Jerusalem? By God's "setting a sign among them"—i.e., among the Jews, which he did at the first advent of CHRIST, as SIMEON said: "This child is set for the fall and rising again of many in Israel, and for a sign that shall be spoken against." When CHRIST appeared, the gospel was at first restricted to the Jews, and some of them heeded the gospel, and "escaped from the damnation of hell;" while the proud Pharisees and Scribes did not believe in the "sign," and CHRIST told them they could not "escape," and PETER reiterates the same sentiment when he inquires, "How can ye escape, if ye neglect so great salvation, which began to be published by the LORD, and was confirmed unto us by them that heard him?" The Apostles and others "escaped," "saved themselves from that untoward generation," and then went everywhere preaching the gospel, which is the announcement of the "glory" to be revealed at the second coming of CHRIST. All these places were visited which are mentioned in the 19th verse. In the 20th verse and onward, we are told that they will "Bring all their brethren for an offering to the LORD out of all nations . . . to my holy mountain Jerusalem . . . and I will take of them for priests and Levites, saith the LORD; for as the new heavens and the new earth shall remain before me, so shall your seed and your name remain."

Divested of all allusion to the particular mode of

travelling, or locomotion, prevalent in the East, the language simply teaches that unto the "holy mountain," the "holy Jerusalem," the "escaped" Jews, who preached the gospel to the Gentiles, would come up with these Gentile converts to see the glory of God, as confirmed by the next verse, which says: "From one Sabbath day to another, and from one new moon to another, shall all flesh come to worship before me, saith the Lord of hosts."*

That Paul supposed he was preparing an "offering for the Lord," while laboring among the Gentiles, is plain from the following passage: "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again, Rejoice, ye Gentiles, with his people. And again Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles—in him shall the Gentiles trust. . . . Nevertheless, brethren, I have written unto you the more boldly in some sort, as putting you in mind, because of the grace given to me of God, that I should be the minister of Jesus Christ to the Gentiles, minister unto you the gospel of God, that the OFFERING UP OF THE GENTILES might be acceptable, being sanctified by the Holy Ghost." He then speaks of his having preached from Jerusalem to Illyricum, and adds: "Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build on another man's foundation: but as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand."

The expression, "offering up of the Gentiles," reads more literally in the Greek, "OFFERING OF THE GENTILES," and signifies the very same thing expressed by Isaiah, "shall bring all your brethren for an offering to the Lord, out of all nations." The idea is not of an "offering" which the Gentiles brought, but, they themselves are "the offering," and Paul thought he was then collecting his "offering" at Rome—in "the isles afar off"—as Italy was called in Isaiah's day, seven hundred years before. These labors Paul says he bestowed where "they had not seen nor heard," which comports well with what Isaiah says, "those who had not heard his fame, nor seen his glory."

The gospel dispensation has been appropriated to the work of converting the Gentiles, and at length all will be gathered to see Christ's glory. If Isaiah's account of the place where this is to be realized is to be received, we must believe it to be in the new heavens and new earth, as he says: "For as the new heavens and the new earth shall remain before me, so shall your seed and your name remain."

In Rev. 21:23 we read: "And the city had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof; and the nations of them that are saved shall walk in the light of it, and the kings of the earth do bring their glory and honor into it." This is God's inspired comment upon those Old Testament predictions. God never speaks, in the New Testament, of any nations, or remnants of nations, being converted after Christ comes; nor does he ever speak of any other glorious Jerusalem, except the one which "is above, the mother of us all," which will come down at the new creation, and become "the tabernacle of God with men."

It is lamentable that any should now turn aside from these consistent and scriptural interpretations, and "give heed to Jewish fables," which turn from the truth.

One thing, however, is encouraging, when those persons, who are distracting the Adventists with these notions of probation after Christ's coming, the re-building of old Jerusalem, &c., go out into new fields of labor, they pass over all this fog and smoke, and preach the truth in its harmony,—at least so I am informed. But who would ever know our blessed Advent faith, as it is sometimes preached to us, mixed up with the worst forms of Judaism upon which the truth of God ever shed its beams, and inflicted its scathing rebukes? Other points of "the faith" are also assailed, but we cannot notice them now. In the language of the text we would say, "Stand fast in the faith,"—in its teachings respecting the future age.

3. "Quit you like men: be strong!" The two exhortations of our text are so nearly allied, that we shall notice them together. To be "manful" and "strong," is the duty of the Christian. A preacher lately compared the Christian to a willow in the water-course, which bent to the rushing of the waters, and then righted again when the force of the waters was passed. But I think the illustration not altogether appropriate. If we bend to every mighty influence which presses upon us, expecting to be able to stand upright again, we are guilty of folly. Let us be "manful and strong," not yielding and pliant when God's truth and Christian principles are at stake!

Children have no well-defined and consistent views of truth generally, and are therefore never settled, but are perpetually given to change; and upon the suggestion of a superior in age and standing, they are ready to change their faith. But a man is expected to be more stable, to have a mind which cannot be turned by "every wind of doctrine." Thus Paul exhorts us to be.

We are also to "quit ourselves like men, and be strong" in publishing the glorious faith which we cherish; not, like children, be delighted with it while it is new, and publish it to all while its novelty continues, and then forget it. But as men value things more, as they study them, and, seeing more of their worth and beauty, talk more of them; so let us be found "manful" in our efforts to spread abroad the

truth of the glorious coming and kingdom of Christ, as we see its beauty and harmony.

4. "Let all your things be done with charity."—Charity, in the estimation of some, is that easy good-nature which leads its possessor to say "Yes—yes" to all that may be said, and is that sort of politeness which will agree with present company in whatever they express. Others think "charity" means giving to the poor occasionally. But "charity" is nothing less than "love," the crowning grace of the Christian character, and implies genuine benevolence towards all. This love will be exhibited in regarding our neighbor's interests as our own—doing as we would be done by. The apostle, in enumerating the characteristics of "charity," or love, says, among other things—"Charity rejoiceth . . . in the truth." No demands of "charity," or "love," can ever require us to be recreant to the truth of God; nor, on the other hand, can any regard which we may evince for the truth, in its abstract forms, at all compensate for the want of that real good-will,—that genuine benevolence which loves all mankind.

No Christian's duties can conflict with each other,—they all harmonize; and the exhortation to "contend earnestly for the faith," is not to be construed into a license to uncharitableness, nor is "contention"—"earnest contention for the faith"—to be construed into a violation of the law of love. We have often unpleasant duties to perform which "love" demands at our hands, but they must be done. Such is our duty in respect to those who have "turned aside to Jewish fables." But let them and all understand, that we say not these things in uncharitableness: we speak of their errors as they were wont to speak of the same views, when they belonged to others, and were not yet embraced by themselves.

With deep and unfeigned sorrow, and yet in love, we would treat those who have departed from the faith on the points herein noticed, to return again to the pure, simple, apostolic faith, and cease their distracting of the flock of God!

May God enable us to "Watch, stand fast in the faith,—quit ourselves like men,—be strong,—and do all our things with love!" Amen.

CONFERENCE ADDRESS.

On the 9th ult., at the general Conference of Adventists in New York city, a committee of three brethren,—viz., D. L. ROBINSON, H. H. GROSS, B. MORLEY,—to draft an Address upon the great subject for which their Conferences are held, and report the same at the adjourned session to be held in Boston the first week in June, said committee now respectfully report:

Beloved brethren and sisters scattered abroad, who are looking for the speedy accomplishment of "that blessed hope, and the appearing of the glory of the great God and our Saviour Jesus Christ!"

We, your brethren in general Conference assembled, to confer together upon the general interests of the Advent cause, take the liberty to address you thereon, and through you, as also mediums of light to this dark world, hold up the "light" of the "sure word of prophecy" to our perishing fellow beings, in reference to events yet future, which have fixed the eye of faith, and influenced the life of every child of God, since the promise of God was made to a fallen world of salvation and redemption through "the seed of the woman."—Gen 3. We have thus before us two subjects, namely, the Advent cause, and its general interests.

The Advent Cause.—"Cause," says Webster, "is used to denote that which a person or thing favors; that to which the efforts of intelligent beings are directed." In the case under consideration, that to which the efforts of one class of intelligent beings have ever been directed, that which they favor and struggle for above all else, is the *Advent* of Him who is able to save to the uttermost all that come unto God by him; that event, and the accomplishment of the "exceeding great and precious promises," dependent upon his advent, act as an impelling force, a motive power,—inciting, impelling the child of God to action,—hence developing a *cause*, in which those interested are seen by the other class to struggle, to contend, war a good warfare, fight the fight of faith, run as in a race,—if by any means they may be accepted of their Lord at his appearing, and obtain the prize or "recompense of reward." The *Advent* is the *moving principle* which produces *action and effort* to obtain a promised good, and that *action and effort* manifest to all observers the *object* we desire to obtain. For instance,—let us illustrate by referring to the *cause* of liberty in which our ancestors struggled; who was *known* to be for that cause? Says one, I love the cause of freedom; but, says the objector, how do you manifest your love,—do you put forth effort to instruct and influence others to action in that cause? O no, but I love the cause. Do you assemble with the friends of that cause for instruction, incitement, and comfort, that all may be encouraged, informed, and urged onward to the accomplishment of the object in view? O no, but—I love the cause. Do you help in bearing the burden of expense, and toil, and risk of health, life, and honor, to effect the liberty of the American people from tyranny and misrule? O no, but—I love the cause. Away with such hypocritical professions of love—"he that gathereth not, scattereth abroad." What would be said of one who makes loud pretensions of love for the Temperance cause, and yet, never sacrifices of his property to help in the expense of calling assemblies of people, and in that, and other ways, disseminating knowledge among his fellow beings, to induce them to break off from the use of soul and body destroying drinks; who never is seen associated with those persons and efforts which influence community; and, above all, whose influence is against that cause, by countenancing that which is chosen by the enemies of temperance and sobriety. To be a *friend* of a cause, it is necessary to favor it by word and deed; to be actively engaged in arresting attention to it, communicating instruction about it, and in every way exemplifying our faith by our life.

A cause of such vast, such inconceivable magni-

tude and importance, as the Advent of the Son of God, as King of kings and Lord of lords, in such glory and power as to fill the earth with his glory, destroy his enemies, cleanse and restore the earth, raise the dead, and judge the world,—is sufficient to overwhelm all other interests, and to engage all the energies of our being to prepare ourselves and others for it, and to induce us to agitate, and publish it world-wide with a trumpet voice. Let us revert to the history of God's people on this subject: Behold, "Enoch, the seventh from Adam," in the midst of a people entirely defiled before God—"murmurers, complainers, walking after their own lusts, and their mouth speaking great swelling words, having men's persons in admiration because of advantage,"—what was the substance of his preaching, and what buoyed him up to walk with God? It was, "Behold, the Lord cometh with holy myriads, to execute judgment upon all."—Jude 14. Abraham, during his long sojourn in Canaan and in Egypt as a stranger and a pilgrim, accepting no possession in this present evil world, fixed the eye of faith on Christ's "day," which will come by the Lord descending from heaven (1 Thess. 4 and 5), when he should inherit the heavenly country and city,—and for that he lived and suffered, preaching the good news to all the world. The advent of his "Seed" (Gal. 3:16), the Lord from heaven, occupied all his energies of body, soul, and spirit, to advocate, contest, and attain to; and he died strong in faith, and "glad" in the "blessed hope" of awaking in his likeness, and seeing him in glory.—John 8:56; Heb. 11:8-19. Moses was induced to leave the wealth, and honor, and kingdom of Egypt, and share the trials and afflictions of Israel, because of his faith in, and respect for, the resurrection of the just at the advent of the "Seed" of Abraham, and the consequent "recompense of reward" for "that blessed hope" of receiving the promised reward at "the glorious appearing of the great God and our Saviour Jesus Christ," he forsook all, endured the cross of reproach, despised the shame;—that cause, that effort, that struggle, that contest, Moses, with the hosts of Israel bringing the Son of God, though yet in their loins, out of Egypt, is one of the most striking examples of unwavering faith in the final accomplishment of the promise of God, concerning the advent of "the Shiloh," that we have on record.—Ex. 3:6 with Luke 20:35-38; Ex. 6:4 with Gen. 17:8; Acts 7:5; Heb. 11:24-27; Hos. 11:1; Matt. 2:15; Gen. 49:10. Job, from the lowest depth of worldly misery, his patience tried to the uttermost, his familiar and bosom friends his "mockers," found relief only in publishing to the ungodly world his "full assurance of faith;" yea, and "full assurance of hope," too, of beholding his "Redeemer" "on the earth" "at the latter day," yes, even that in his "flesh" he should see God: in hope of a resurrection to immortality and incorruption, he endured as seeing him ultimately, who was then invisible. In the cause of the advent of the Redeemer to dwell on the earth, he lived and suffered, and extended knowledge to others. The disconsolate Hannah found comfort and rejoiced in the Lord, who would come to her salvation, make alive and bring up from the grave those who have been killed for his sake, "to set them among princes, and to make them inherit the throne of glory," when "the adversaries of the Lord shall be broken to pieces," and "the Lord shall judge the ends of the earth."—1 Sam. 2. David, the sweet prophetic singer and ruler of Israel, discoursed much about the coming of his Lord, to put all enemies under his feet; when the earth should be the Lord's, and the fulness thereof; and concludes, concerning his advent, "When the Lord shall build up Zion, we will appear in his glory."—he bowed the heavens and came down, the earth shook and trembled, he sent from above, he took me, he delivered me from my strong enemy; "as the hart panteth for the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God. When shall I come and appear before God?" "I shall be satisfied when I awake in his likeness." In this world he found not satisfaction, he thirsted and hungered, believed and hoped for the joys of the Lord, and here declared himself a "sojourner" in the enemies' land, as all his fathers were. Whoever will read the history and Psalms of David, will see that the *cause* he favored and acted for, was the advent of his Lord, first to suffer, and then in glory. Isaiah's theme, in the midst of a hypocritical people, was, "Who is this that cometh?" "Oh that thou wouldest rend the heavens, that thou wouldest come down;" "for, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire; for by fire and by sword will the Lord plead with all flesh;" "but he shall appear to your joy," who are "of a poor and a contrite spirit, and tremble at my word," and "ye shall inherit [my holy mountains,—the new heavens and new earth,] and shall dwell there."—Isa. 61, 64, 65, 66.

Jeremiah, forbidden to pray for that wicked people of Israel, sunk in a dungeon, crying out to God, "Oh that my head were waters, and mine eyes a fountain of tears,"—beholding Jerusalem and that nation, by the decree of God, a "perpetual desolation," and all the kingdoms of the earth doomed to drink of the cup of God's wrath, finds no joyous time, no oasis in the desert of this evil world, until "the Lord shall roar from on high, and utter his voice from his holy habitation," when the wicked, even all of them that are then "inhabitants of the earth," shall be slain, and lie unwept and unburied from one end of the earth even to the other end of the earth; then the mothers of Israel will rejoice in their children, delivered to them from the grave, then "the remnant of Israel" shall come from all parts of the earth, "a great company, be gathered to the city of the living God, and enjoy the abundance of the new earth, "the goodness of the Lord," and their soul shall be as a watered garden; and they shall not sorrow any more at all." "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord." Thus the weeping and suffering Jeremiah struggled, believed, and hoped for the Advent of the Lord, to usher in the day of glory and reward.—Jer. 25 and 31. Ezekiel, a captive at Babylon, beholds Jerusalem destroyed, her people desolated, the crown and diadem removed from David's family to be perverted from their appropriate use,

until the times of Gentile desolation shall expire; but by faith he anchors his hope in the advent of David's greater Son, and exclaims in words given from above, "Exalt him that is low." The crown shall be no more worn by the wicked princes of Israel, but shall be perverted, "until he come whose right it is, and I will give it him." A little onward, he is shown the resurrection to life, and the union into one fold, one house, one new man, one nation, one people, of all the Israel of God, and their establishment upon "the mountains of Israel" [the new earth], when "one King shall be King over them all."—Ezek. 21 and 37. O blessed state, when the kingdom of God shall come, and his will be done in earth as fully as it is now done in heaven! Daniel, the "greatly beloved" of God, was shown the coming in power of the King of the kingdom of God, and that subject became the one which he favored, endeavored to understand, and to make known to others. The great changes in the history of Gentile dominion were clearly made known to him (Dan. 2 and 7); down to the coming of "one like the Son of man," the judgment, and the destruction of all the Gentiles or heathen from off the earth; when the establishment of God's kingdom in the whole earth, "under the whole heaven," and the possession of the same by the Most High, and the saints, should succeed. Daniel did not decline into indifference upon that glorious event, although he was ready for it, but his "cogitations much troubled him, and his countenance changed," while he diligently "sought for the meaning from books;" and "set his face to the Lord his God," that he would "cause his face to shine upon his sanctuary and upon his people." Time would fail us to refer even to the testimony of all the holy prophets, who like Zechariah saw and looked for Israel's King to come, and have dominion in all the earth. The prayer of every loyal soul is, "Come, Lord Jesus, come quickly." The household of faith have struggled, and warred, and run, and suffered, and died for and in the "one faith," of the advent of Christ, to redeem, save, glorify, and reward his chosen.—1 Pet. 1:11; Rev. 22:20.

The Council of Nice, A. D. 325, pointed the world to the advent of Christ, when, said they, "We expect new heavens and a new earth, according to the Holy Scriptures, when shall shine forth the appearance and kingdom of the great God and our Saviour Jesus Christ; and then, as Daniel saith, 'The saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever.'" Thus they manifested the object they waited for while serving the true and living God.

Luther, A. D. 1520, exclaimed to the world, "Our Lord Jesus Christ yet liveth and reigneth; who, I firmly trust, will shortly come, and slay with the spirit of his mouth, and destroy with the brightness of his coming, that man of sin," the Pope. He was so impressed with the fact and nearness of the Advent, that he stamped that impression upon community as the "day-star" of his hope, and "the sun of his righteousness," whose healing beams he would have all men enjoy. So of all who have ever effected anything in the great work of reforming and saving men, the *Advent* has been the *moving principle* of action, as well as the *cause* to be agitated and defended. Wrote Dr. Cotton Mather, of Boston, about A. D. 1725, to a candidate for the ministry, "This word of God is in my mind like burning fire shut up in my bones; yea, though some Nero should command me to be burned in the flames, I will not cease to preach and foretell with an earnest voice, the dissolution, renewal, and purification of the world by fire. Speedily, with flaming fire. . . . the Son of God, about to descend, will inflict vengeance on them that know not God, and that obey not his gospel; but he will manifest his kingdom in the earth, which is to be possessed by our second and heavenly Adam." Such true ministers, said Dr. Prince, are raised up of God, "that they may burn and shine as he, and prepare the world for the most illustrious appearance of the great God and our Saviour Jesus Christ, that Sun of righteousness."

The example of the "cloud of witnesses," to "the faith once delivered to the saints," concerning "the common salvation" to be effected by our Lord and Saviour at his *advent* (Heb. 11 and 12), is held up to us as a *motive* to induce us to "lay aside every weight, and the sin which doth so easily beset us, and to run with patience the race that is set before us, (for what run?) looking to Jesus, the beginner and finisher of our faith."

Our Position.—We hold that the second, personal, pre-millennial advent of our Lord Jesus Christ is "nigh at hand." We are aware, however, that this position has been taken by Christians in different periods of the Christian era. But the fact that they have been mistaken, does not invalidate our faith on this point. Because,

1st. They never had, and never claimed to have the evidence which we have. They could not point to the four great monarchies (See Dan. 2d and 9th chapters) and demonstrate as we can, that all that is demanded by the symbols of the prophecy has become history, except the last event. In reference to which it is said, (Dan. 7:10,) "The judgment was set and the books were opened."

2d. They had not the united consent of the majority of Christendom, so far as the *nearness* of the event is concerned, as we have.

But this point, now so generally conceded, is the only new feature in our theory. Aside from this, we hold the same general views on the *nature* of the advent and its attendant events, as were held by the Christian church for the first three centuries of the Christian era; these we admit are old truths,—they were as truly "present truths" to the apostles, and even the patriarchs, as they are to us.—2 Pet. 1:16; Job 19:23-27. We wish further to define our position, while we declare that we intend to "hold fast" the great doctrines of the Christian religion which were defended by the reformers, and have ever been the strong bulwarks of the Protestant Church against Papists on the one hand, and infidels and the entire hosts of religious theorizers on the other.

The Nature, or Character of the Advent.—The word "advent" signifies "coming," and when applied to Christ, it denotes his appearing personally

* Those who are sticklers for "precise literality," in interpreting the portion of this passage which relates to modes of conveyance—"on mules, swift beasts," &c.—would do well to explain how "mules and swift beasts" could convey the inhabitants of Oceania, or America, to Jerusalem? Also what those "Levites" can do, according to "precise literality," except to offer sacrifices, and attend upon the temple service?

in visible presence, so that "all the tribes of the earth" "shall see the Son of man coming" (Matt. 24:30); as at his first advent "he was seen of men," so at his coming again the second time in great power and glory, with all his holy angels, "every eye shall see him."—Rev. 1:7. The personality of Christ's second coming is of vital importance to the Christian faith, as the *literal* of the resurrection, and every other event spoken of by the holy prophets to be accomplished at, and in consequence of his coming, depends on that. His coming is thus presented in the Holy Scriptures; he is, from the beginning, prophetically spoken of as "the seed of the woman," "the seed of Abraham," "the seed of Jacob," "the Shiloh" from Judah, "the Son of David," "the Prophet like unto Moses," "the High Priest forever after the order of Melchisedek," "the Son of man" who "took on the nature of Abraham." Thus he appeared on earth and "was seen of men," "born of a woman," honored by the angels, worshipped by the shepherds, visited by the wise men, and nourished and raised by his parents. As such, he was baptized by John, and owned of God, and went about doing good, healing the sick, raising the dead, preaching the gospel to the poor; as such, he was arrested, tried, condemned, crucified, and entombed. Personally, he arose from the dead, ate, and drank, and taught; was seen and handled; and while personally present with his disciples on Mount Olivet, he was taken up into heaven, and a cloud received him out of sight. And the angels declared (Acts 1st) that he "shall so come in like manner as they saw him go away,"—thus settling the manner as well as the fact of his coming again. Paul, Stephen, and John, all saw him after his ascension to glory; so that we say, Jesus Christ now does, and forever will, exist a real person, and as such come to earth and dwell with men. How careful himself, twenty-five years after the destruction of Jerusalem, to use unmistakable language to John on the isle of Patmos, "Behold, I come as a thief," "Behold, I come quickly, and my reward is with me to give to every man according as his work shall be," which can only be at the judgment; as the Lord "will judge the quick and the dead at his appearing and his kingdom," when Paul, and all "who love his appearing," shall receive the crown laid up for them.—Rev. 16 and 22; 2 Tim. 4:1-8. So Paul speaks, (Thess. 4,) "The Lord himself [not another, nor by an agency or judgment] shall descend from heaven . . . and the dead in Christ shall rise . . . we who are alive and remain unto the coming of the Lord shall be changed, and all go up together to meet the Lord in the air; thus using language,—"the Lord himself,"—"this same Jesus,"—"and so coupling his coming with the resurrection, judgment, and kingdom, which should put the reality, personality, and visibility of his coming beyond all reasonable doubt. Here we rest the matter, having said enough for the candid inquirer after truth,—more would not reach the dishonest; as well question the literal signification of the following,—"the coming of Stephanus," (1 Cor. 16:17,) "the coming of Titus," (2 Cor. 7:6, 7,) Paul's "bodily presence," (2 Cor. 10:10,) Paul's "coming to you again."—Phil. 1:26.

The Object of Christ's Coming.—This is briefly summed up by Peter: "The restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began."—Acts 3:19-23. This embraces several distinct subjects, which must be examined separately.

To raise the righteous dead, change the righteous living, and bestow upon them all glory, honor, immortality, and eternal life. That the resurrection will be literal, of the "dead body" to life, is proved by that of Christ, on which the assurance of the resurrection of those that sleep in Jesus is based.—1 Cor. 15th. Besides, the resurrection of the dead is positively asserted by Job (chaps. 14 and 19); by Daniel (chap. 12:1); by Paul (Phil. 3d; 2 Cor. 15th; Rom. 8:11, 23; 1 Thess. 4th; Phil. 3d; Acts 24:15); by Christ, (John 2:25-29; Rev. 20th—one thousand years before the resurrection of the unjust, which period is called the "day of judgment," "day of the Lord," "day of Christ," "day of God."—Rev. 20th; 2 Pet. 3:7-12; 1 Thess. 5:2; Acts 17:31); the "natural," "earthly," "mortal," "vile," "corruptible" body is to be changed unto a spiritual, "heavenly," "immortal," "glorious," "incorruptible" body, in the likeness of Christ's body of glory. Now, if the "resurrection" and living again of such is not to be *literal*, then there is no way to express it; and if such language means something else, then there is no way to know its meaning. So the conflagration of the present heavens and earth, and removal of the curse and all its effects; the destruction of all the wicked, and the restitution of the world to "a new heavens and a new earth wherein dwelleth righteousness."—2 Pet. 3:7-13; Isa. 65:16-25; Rev. 21st; Rom. 8:19-23; Matt. 13:40-43; 1 Pet. 1:4-13; Psalms 2:8-9; Matt. 5:5; Psalms 37th. To establish the kingdom of God in all the earth, and reign forever with all the saints; then the glory and knowledge of the Lord shall fill the earth,—then the people shall be all righteous, and shall inherit the earth and the kingdom of God, and possess the same for ever.—Dan. 2:35, 44; 7:13, 14, 18, 22, 27; Hab. 2:14; Num. 14:21; Luke 19:11-27; Matt. 25:34; 13:43; Zech. 9:10; 14:9; 1 Cor. 15:50; 2 Thess. 1:5; 2 Tim. 4:1; Heb. 1:8; 2:5-8; 2 Pet. 1:11; Rev. 5:10, 11, 15; 22:5; Mic. 4:7, 8; Luke 1:33; Mark 1:15; night at hand.—Luke 21:31; 22:16-18, 28-30; Who enter that kingdom?—Matt. 7:21-23; 8:11, 12; Isa. 3:3-5; Gal. 5:21; James 2:5; Luke 6:20.

Thus fulfill the promises to Abraham and his seed.—Gen. 17:8; Ex. 6:4; Acts 7:5; Rom. 4:13-18; Gal. 3:16-29; 4:28-30; 2 Sam. 7:10.

These are the leading events to be accomplished by our Lord Jesus Christ when he shall come again,—events for which the household of faith have looked and watched,—and which can never be fulfilled except "that same Jesus," who died and rose again, shall come.

In that restored state, "the world to come," (Heb. 3:5,) there will be no more curse (Rev. 22d); God "will make the place of his sanctuary—the place of his feet—the earth, glorious," (Isa. 60:13; 66:1,) so that the wilderness shall blossom as the

rose, and like the garden of the Lord. What, then, must paradise be? No wonder that it took unspeakable words to describe it: "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things that God hath prepared for them that love him."—1 Cor. 2d; Isa. 64. The reason, then, that people cannot believe it, is not because it will be low and grovelling, but because of their low, grovelling, and unscriptural views of it. Let them elevate their views to the true standard, and all is easy and plain. When this earth is created new, and glorified, as much above either its present or primitive condition, as the saints will be above their present or primitive condition; and the Lord God Almighty and the Lamb dwell in it, and be its light and temple; and the people be all righteous, with a pure language turned to them; and nothing to hurt or destroy,—then shall earth and man be adapted to each other, and both answer their original design, and shine forever to the glory of the Creator and Redeemer. O blessed state and hope! Lord, hasten it in its time, and prepare us all to share in its ravishing glories.—To be continued.

THE POWER OF RELIGION.

God is the source of all power. By an act of his gracious power, a son or a daughter of Adam, dead in trespasses and sins, is quickened into life, by faith in the sacrifice of the body of the Son of God for sinners. Repentance for sin, hatred of sin, and the turning away from all iniquity, are some of the effects of the power of the gospel on the changed and renewed soul. The spirit of Jesus lives with, and produces all holy affections in, the Christian, and is the agent, through the word of God, of producing and finishing the great work contemplated in man's salvation. The spirit of Christ always abides with the true believer in the word of God. Faith in the oath and promises of Jehovah, constitutes the power of religion. By faith we understand and claim our heirship to the everlasting kingdom. By faith in the death of Jesus, we claim eternal life, and exemption from eternal death. By faith in the resurrection of Christ, we have the earnest of the Spirit, until the redemption of the purchased possession. By faith we understand the worlds were made, and that in the beginning God laid the foundations of the earth, and the heavens are the work of his hands. By faith we are sure that these shall all perish;—they shall be folded up,—they shall pass away with a great noise,—they shall give place to the new creation,—to the promised Canaan—the land of Israel! This faith of the gospel works by love, purifies the heart, and overcomes the world. This faith of the gospel of Christ, is the indwelling principle which impels the Christian to every work of righteousness.

The power of religion is only known and felt, when the Christian believes the whole word of God, and performs with cheerfulness and delight every known duty. The real Christian is not a man of mere impulse,—not hot to-day, and cold to-morrow; not full of love one week, and the next full of self-will and envy; not building up the cause of God at one time, and at another time pulling it down; not on the crest of wave of excitement and phrenzied goodwill for one brief period, and then falling into a lethargy not unlike the sleep of the sepulchre; not subdued, and humbled, and penitent, apparently, for a little while, and then heady, proud, and self-willed for a much longer time. No; the real Christian's course is, and ever will be, like the spheres of heaven—onward. Perhaps there will be a few aberrations, but his course will always be onward, until he shall have traversed his appointed cycle, or, like his blessed Lord and Master, have finished the work that God had given him to do in this sinful world.

As the Christian journeys on his pilgrimage, the power of religion manifests itself by his love of order, love of purity, love of peace, love of prayer and praise to God, love of his word and ordinances; love to his ministers, (whose wants and necessities he will not forget,) love to the whole household of faith, and love even to his enemies. The power of religion is also exhibited, by esteeming others better than ourselves; by preferring the place of a servant rather than that of a master; but especially in moving in that sphere of the church the best adapted to glorify God. The power of religion, however, consists, mainly, in being good and doing good; in exercising Christ-like benevolence towards all our fellow-creatures, and in a particular manner towards the household of faith.

Finally, dear brethren and sisters, let us all live in such a way, that we can assure our hearts before God, and claim his precious promise.

N. BROWN.

Kingston (N.H.), June 9th, 1851.

Extracts from Letters.

Bro. Wm. L. CAMP writes from East Townshend (Vt.), June 16th, 1851:—

Bro. HIMES:—I am happy to say, that unless I find the "Herald" different from what it now appears, I cannot say aught against it. I think it richly calculated to disseminate the divine truths of the Bible, and produce pious impressions on the minds of those who read it. I sincerely hope that it may find its way into many families who have hitherto been unacquainted with it. I prize the "Herald" very highly, and not only read it myself, but encourage others to do the same. We value it for the good spirit it contains; it is read by us with peculiar interest and profit.

REMARKS.—We thank our brother for his good opinion of the *Herald*, and for his desire to have others read it. We have no hesitation in assuring him, that he will never find it less entitled to his confidence than he now does.

In regard to your three queries we would say:—The views you name are no part of the *Advent Faith*, though many Adventists believe them. We think they may be entertained by good Christians, as we know many are who do believe them. We have

always regarded them as erroneous, but knowing that Adventists are divided on those questions, our views of Christian propriety have prevented us from thrusting them on the attention of an audience, in our public ministrations, when such audience entertained diverse sentiments. The same principle has guided us in the management of the *Herald*. We regret that others should have deemed it necessary to pursue a different course; but it is a course we have no power to check. Every man is responsible to God for the fruit of his labors.

Bro. MILES GRANT writes from Winsted (Ct.), June 16th, 1851:

Bro. HIMES:—The Lord is doing a blessed work in this part of his moral vineyard, which fills our hearts with joy and gladness, and with that peace which passeth all understanding. The enemies of the Lord are becoming his friends, and starting on the pilgrimage to the heavenly country.

The Advent cause in this section was never as promising as at the present time. Many are anxiously waiting to see the King in his beauty,—coming in the clouds of heaven to gather those who love his appearing. But alas! I am fully persuaded that many of our Advent brethren who profess to be looking for the Lord from heaven, are unprepared to meet him; and who, should he come to-day, would be left to "mourn at the last." They have been sitting one another, until they have driven the heavenly dove far away from their hearts. O, Lord have mercy! O, Lord forgive!

Last Sabbath, Bro. Mathewson buried nine with Christ in baptism, and nine will soon follow, if time lasts. We are happy in the Lord. Praise his holy name. Yours with love.

Bro. ALANSON L. SWEET writes from Mount Sterling (Ill.), June 4th, 1851:

Bro. HIMES:—I have before me just half of an old "Morning Watch," bearing date Feb. 20th, 1845, all rusty and worn, which, after travelling hundreds of miles, has fallen into my hands. It breathes an excellent spirit. It would be well for brethren who can, to look over these old papers.—They will find, that all attempts to be scientific in the way of letter writing, or religious worship, were thrown aside. The machinery then was simple, and of course there was less friction. Why was it so in 1845? Because the brethren expected the Lord hourly;—they were ready then to pray for and love the greatest enemy they had. Your brother.

NOTE.—Your letter is written in a right spirit, but you evidently have an imperfect understanding of the matter to which you allude. We think the book we send will convince you, that we have not been unmindful of the sentiment of the poetry you forward for insertion.—Ed.

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THE ADVENT HERALD.

BOSTON, JUNE 28, 1851.

A BUSINESS NOTICE.

The Next Volume—New Arrangement.

We request the attention of the kind friends and patrons of the *Herald* office, to a few facts which we wish briefly and plainly to spread before them.

It is now ten years since we commenced publishing Advent works. During these ten years we have sent out, from our offices in Boston, New York, Rochester, and Cincinnati, not less than 7,000,000 publications. We have aimed to publish that which we supposed would do good, and have in no instance essayed to gratify fanatical desires, or keep alive an unhealthy excitement. Indeed, we think our readers will acknowledge this to be so, when we state a single fact.

In the spring of 1845, the *Morning Watch*, which we published in New York, had nearly five thousand subscribers; yet in less than seven months that paper, in consequence of the firm and unyielding opposition which it offered to the fanaticism which threatened to overwhelm the whole Advent body, was ruined, and what subscribers remained were transferred to the list of the *Herald*. Had we desired to do so, it would have been an easy matter to follow the course that every other professed Advent paper then pursued, and pander to, and apologize for, every species of fanaticism, until the excitement should abate, and then gradually and almost imperceptibly turn about. Had we done so, we have no doubt that the *Watch* would have lived to this day. But we chose rather to sacrifice the paper than to lend the least countenance or support to what we believed, and which belief time has amply justified, was wrong and destructive. During the entire period of our connection with the Advent cause, there is no act of ours in regard to it that we have less reason to regret than this. The satisfaction we feel is not diminished by the fact, that those arrayed against us now, are mainly composed of those who were arrayed against us in 1845, and who had never entirely forgiven us for opposing their fanatical and destructive course.

Our rule has been, to publish and circulate according to our ability. When ample means have been at our disposal, we have scattered profusely; when they have been scanty, we have restricted our issues, though not always: for we have not, sometimes, hesitated to incur a debt, in order to publish what we supposed would be for the good of the cause. Our business affairs have been carried on without the least regard to our own personal benefit, deeming the consciousness of doing good as a sufficient recompense. But we have witnessed painful phases in the human character during the last few years, in which we have seen, that no matter how pure and disinterested a man's deeds may be, there will always be found some to avail themselves of them for their own selfish ends, or to decry and misjudge him who performs them. We have found none who have acted on the principle that has governed us,—we mean among those occupying positions similar to ours.

Heretofore we have been able to meet every pecuniary demand against us; but this could not have been done had we not confined our own wants within the most narrow limits, reserving not a farthing for future use. The lack of the money used for the purchase of the Chardon-street Chapel has caused us much embarrassment. This, together with a large family, much sickness, the visits of a large number of friends from abroad, and the failure of a large number of those indebted to the office to heed our call for help, has brought us to a crisis, when we are compelled either to make a change in our mode of doing business, or abandon it.

We have often spoken—always unwillingly—of this matter; but because a few have responded, which was sufficient to free us from present difficulty, and to suspend our appeals, little concern has been felt or manifested by the greater part of those indebted, who have been content that we should continue to struggle on, borne down by labors of mind and body, without lifting a finger for our relief, or uttering a word of commiseration. Some reply, that they have other claims to meet, but that when they get able, they will remember us! What makes this more trying is, that some of these very individuals are not only receiving the benefit of our labors, besides being indebted for the same, but they are joined hand-in-hand with those who have openly avowed their intention to ruin us! We call upon all Adventists to look at this, and ask themselves how it is possible that a cause can prosper, when such a course is pursued.

There are now due this office, by persons able to pay, more than \$3000, to whom bills have been sent, and in some cases more than once. Not only are we unable to get anything from any of these, but from most of them not even a word of regret or apology. Thus we are compelled to hire money, giving notes for its repayment, in order to continue our business. But this cannot be allowed to proceed so any farther,—the sooner it is understood the better. We have always repelled the idea of placing our claims into the hands of our creditors, but justice requires that their just dues should be secured to them, whatever may become of ours. Whether we shall be compelled to give the office into their hands, as an act of simple justice, will depend on those to whom these remarks are addressed. We shall, therefore, send out bills once more, in the hope that those indebted will respond.

There has been a wrong estimate put on the income of the office,—though that should not affect those who are justly indebted. Estimates have been made like this:—There are 4,700 copies of the *Herald* printed, which, at \$2 per year, would amount to \$9,400 annually. In this way designing men have attempted to show that we are laying up 6,000 a year. Whereas, instead of this, while the necessary weekly expenses of the office alone are over \$100, we have not received at any time, by means of the paper, the amount we are accused of saving! What are the facts? Simply these:—The circulation of the *Herald* is little over 4,000. Of these, 500 are on the free list, which cuts off \$1000. About 1000 are sent to agents, to a part of whom they are furnished at 50 cents per volume, and to a large number at no more than 62½ cents. This will make another reduction of \$700. The papers sent to the British Provinces, after paying the postage

to the line, return us but about 61 cents per volume. Now, considering the large number who rank themselves as paying subscribers, but who have not paid a cent for several successive volumes, we ask the candid reader to say, discarding the stories of our enemies, who know they are guilty of falsehood and slander, how much he thinks has been left to swell the dimensions of our purse?

In consideration of the above facts, we have resolved to pursue a different course in our business, commencing with the next volume, seven weeks from the present number.—

1. At the commencement of the next volume, we shall discontinue the paper to all who owe for one volume or more, if they do not pay before that time. 2. Our conditions have always been in advance. Then, those who do not pay until the end of the year, will be charged \$2 25, instead of \$2, as heretofore. 3. Our free list will be reduced to one hundred, and confined to those whom we shall know to be worthy. Of course this number can be increased, if friends will aid us. 4. Agents who take a given number of copies weekly, will be charged at the rate of \$3 per hundred; and those who take them of agents, can have them delivered at their residences or chapels at five cents per copy, or receive them from the office by mail at the subscription price. In this case, the postage will be 10 cts. under fifty miles, and 20 cts. over that distance, per vol. 5. Canada subscribers will be required to pay the American postage. Heretofore, we have paid nearly \$3 weekly for postage.

We sincerely regret that we are compelled to take this step; but circumstances have left us no other alternative, save that before hinted at—viz., to give the office into the hands of our creditors. This, of course, will not be resorted to until the other shall have failed. But we would rather submit to this or any other measure, than allow ourselves any longer to be harassed and perplexed by the inconsiderate neglect of some, and the wanton cruelty of others. None can blame us for the contemplated change; for it will not result from our desire for the change. Should delinquents still continue to act as they have done, the erasure of a thousand names from our subscription list would be a positive gain, as the money we pay for paper, printing, &c., to supply them, would remain in our hands to apply to other purposes.

Having laid before the readers of the *Herald* the condition of our affairs, and stated the course we intend to pursue in future, we will take this occasion to thank those kind friends who have dealt justly with us. To these the above remarks are not directed, further than to apprise them of our condition. They have ever stood by us, and we have no doubt they will continue to aid us by their sympathy and means. Had not there been a few to make up the deficiency caused by the negligence of others, we should have been compelled to suspend business long ago. And while we shall continue to rely on the generous and warm co-operation of these valued friends, justice requires that they should not be taxed for the benefit of those who can, but will not perform their duty.

We wish that some responsible friend, in each place where there are subscribers in arrears, would favor us by collecting amounts due. If this were done,—and it would be but little labor for each one,—we should receive instant relief. Will not some at once act on this suggestion? Will not all concerned believe us in earnest, and act accordingly?

J. V. H.

Indebtedness to the "Herald."

THE following estimate is independent of over 500 copies we send out weekly without pay.

No. of bills sent to persons owing \$2 and over, 777, amounting to	\$2446 00
No. of persons owing for vol. 6 at end of the volume, to whom bills were not sent, 895, amounting to	895 00
Making 1672 persons to be heard from; and due the office for "Herald" at commencement of vol. 7	\$3341 00
Since paid by those to whom bills were sent, 266 persons	\$585 00
Since paid on last vol., to whom bills were not sent, 237 persons	237 00
No. of those who have announced their inability to pay, and whose accounts have been cancelled, 113	411 00
Still to be heard from, 1056 persons, owing	\$2108 00

On the 15th of March, we discontinued the *Herald* to 182 persons, each owing \$4 or over, to whom we had sent bills amounting to \$734, and from whom we had heard nothing. And also to 218 free persons, to each of whom we had sent from four to seventeen volumes of the *Herald*, without hearing from them whether it was a welcome visitor, and whose accounts, if charged, would amount to \$1811—making 400 stoppages, to whom the paper has been sent to the amount of \$2,535 without pay. There are still large numbers to whom we must discontinue the *Herald*, unless we learn whether it is sufficiently prized by them to make it advisable to subject the office to the expense of sending it.

THE FREE LIST TO MINISTERS.—The provision for this is not yet exhausted. If any know of those who would be pleased and profited by the perusal of the *Herald*, let them consult with them, and send on without delay.

"Defence of Elder J. V. Himes": being a History of the Fanaticism, Puerilities, and Secret Workings of those who, under the Garb of Friendship, have proved the most Deadly Enemies of the Second Advent Cause. Published by order of the Chardon-street Church, Boston. No. 8 Chardon-street. 1851."

This is a work of 280 pages, beginning with the Stark-weather disaffection, and coming down through the various phases of the opposition to the present time. The book is put up in two styles of binding: in cloth, at 25 cents single copy, or five copies for \$1, when sent to one address; and in boards, at 37½ cents. A liberal discount made to agents, to sell again. Friends will please state the kind they wish.

The *Pneumatologist*.—We have received from Bro. LITCH Nos. 11 and 12 of this work, which close the vol. They contain a "Dialogue on the Nature of Man—his State in Death, and the Final Doom of the Wicked," "Dangers of Spiritualism," and remarks on spiritual rappings, &c. We have on hand bound volumes of this work. Price, \$1.

"Theopneusty, or the Plenary Inspiration of the Holy Scriptures. By S. R. L. Gausson, Professor of Theology in Geneva, Switzerland. Translated by Edward N. Kirk, from the second French edition, enlarged and improved by the author. New York: John S. Taylor, 143 Nassau-st."

This is one of the most valuable treatises on the inspiration of the Scriptures, that we have fallen in with. The large extracts we made from it a few years since, have made our readers acquainted with its merits. It is one of the few books which are worth being repeatedly re-read.

"The Monitor": containing ten Dissertations, with copious extracts from the early Christian Fathers and the Reformers; showing the belief of the Church in those ages of her greatest purity. Brooklyn, N. Y.: Published by Israel E. Jones."

We have received from Bro. JONES a number of copies of the above work, neatly bound. Among the contents are articles on the Resurrection, the Millennium, on the Abrahamic Covenant, &c. &c. Price, 50 cts.

The Miracle Machine.

A few weeks ago, a correspondent of the *Pittsburgh Catholic* wrote to the editor, requesting a little information in regard to the various miracles trumpeted forth in Roman Catholic journals for a few years past. The correspondent was evidently too much Americanized by education and intelligence to swallow those Munchausenish stories about bleeding pictures and winking Madonnas, and pretty broadly intimated that they rather injured than benefited Catholicity. The editor, in his reply, snubbed his frank and honest correspondent in the most characteristic style, and gave him to understand, that he was in a very bad way, and it was to be feared that he had got out of the fold. The miracles, he was told, were genuine, were stamped with authority, and must be believed by the faithful. The editor concluded his remarks by advising his correspondent to pay more attention to his Prayer-book, from which advice we get the impression, that that book contains all that is necessary for good Catholics to know.

Perhaps the correspondent of the *Catholic* was induced to write as he did from reading the following recipe for the manufacture of miracles, which is copied from an English paper. If the miracles in the church of St. Saturnin, at Rimini, and other places, were not made after this pattern, or on a similar principle, we doubt that more artistic skill was displayed on them than would be by this method.

"Take an oil painting of a wounded man, cover the back of the canvas with pitch, cut out a portion of the latter immediately behind the part depicted as a wound, pierce the canvas at that part with several stabs of a cobbler's awl from back to front, place in the opening made by the removed pitch a piece of sponge saturated with blood thinned with water, cover the opening with a plug of pitch, the application of a hot iron removing the appearance of a seam round the plug. The 'miracle' may now be worked by gentle pressure, either from behind or in front of the pictured wound, which, squeezing the sponge, causes the bloody liquid to exude through the holes made by the cobbler's awl, and trickle out in the most natural and surprising manner, to the edification of all beholders. The 'miracle' is capable of being produced by other means, but upon the same principle. The application of a white handkerchief to the wound, with some pressure, will assist in establishing the 'miracle.'"

Popish Conversions.

We hear much of the number of conversions to Popery, and it certainly cannot be denied that they are made with great facility. The following account of the conversion of a tribe of Indians will doubtless appear odd to our readers, but the conversion was, to all intents and purposes, genuine:

"I mentioned," says Mr. Seymour, in his "Mornings with the Jesuits," "the narrative of a friend of my own, who was witness to the conversion of a whole tribe of American Indians. He told me that the tribe marched down to a river, and that the Roman Catholic priest, without a word of instruction, sprinkled water on every one in the usual form; and that he then hung a little cross by a string round the neck of each, and telling them they were now Christians, he left them. My friend told me that they made no profession of faith, and departed precisely as they came,—as naked, as savage, as wild, as ignorant, and as heathen." The Jesuit, instead of being ashamed of the account, to Mr. Seymour's astonishment, defended these conversions as real; and, in confirmation of that view of the subject, mentioned that the missionary had returned to the same Indians, after two years' absence, and had been delighted to find, on summing them to confession, "that they had no sins to confess!"

Big Tent Meetings for the Season.

Truro, Mass., July 2d to 7th.
Providence, R. I., July 13th to 20th.
New York City, July 24th to August 3d.
Clinton, Mass., August 9th, to 16th or 17th.
Maine (place to be appointed), August 20th to 27th.
New Haven, Ct., August 30th to Sept. 7th.
Champlain, N. Y., Sept. 11th to 21st.
Buffalo, N. Y., Sept. 28th and onward.
Full particulars will be given hereafter.

ELDER E. R. PINNEY.—By a note from Bro. P., we learn that his health is so much improved, that he is able to walk out, and that he hopes to be able to do something for the cause. He is steadfast in the faith of the Advent near, and has not been at all affected by the new-fangled notion of Judaism. He wishes to express his warm acknowledgments to those kind friends who have aided him in his affliction. May God bless him abundantly.

BRO. P. B. MORGAN recently spent a month with the Chardon-street Church to good acceptance. Since he left Boston, he has visited the tried flock in Portland, Me., and is now at home, in Addison, Vt.

BUSINESS NOTES.

C. Friend—The "Pneumatologist" and back numbers of the "Herald" were sent you.

J. B. Spaulding—The \$1.50 paid Bro. G. was received and credited on our book to 347, but was inadvertently left out of the rec'ts.

R. Heagy—in changing your Post-office address, Bro. Osler gave us Kingston, instead of New Kingston, hence the reason of your not receiving your paper. The money was received and acknowledged.

A. Brown—Sent you books by mail to Cincinnati on the 21st.

L. Armstrong—Sent you books by mail to Detroit on the 21st.

W. E. Hathaway—Your letter, containing \$3, was received, and paid you to 360. We did not notice any direction in it to change to N. Carver, nor has the P. M. instructed us so to do. Your books have been sent regularly to Middletown, but we now change as directed.

L. H. Benson—We now change your paper as directed. We have no recollection of previous directions to do so.

L. Wiswall—The money was received.

TO SEND HERALD TO POOR.

[NOTE.—We have the happiness to know, that we never refused the "Herald" to the poor. None have ever asked in vain, though of late the number has greatly increased. We thank our friends for their aid in this department.]

J. Vose 1 00
B. P. Ravel 2 00

DELINQUENTS.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

J. BURDAN, of St. Thomas, C. W., refuses his paper, owing \$1 for paper, and 39 cents for postage on the same. 1 39

Total delinquents since Jan. 1st, 1851. 131 27

HERALD OFFICE DONATION FUND.

From June 4th, 1851.

J. Ostrander 1 00

Excess of expenditures over receipts 18 95

APPOINTMENTS, &c.

As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening; otherwise, they cannot be inserted until the following week.

Bro. H. H. Gross appoints to visit the Advent friends, and preach as they may arrange, (not more than twice on the Sabbath,) in Essex, June 29th; Cherry Valley and Lodi, July 2, 3, and 4; Toddville, near Cooperstown, 6th; Norwich, 10th; Macdonough, 11th; Pitcher Springs, 13th; Kinney's settlement, 17th; Homer, 20th. Appointments for other places on the route back to Albany, will be made from Homer, where letters will be inquired for.

HARTFORD, Ct.—Bro. Fasset will preach in Hartford the first and second Sabbaths in July, Bro. Shipman the third, Bro. Hawkes the fourth and the first in August, and Bro. Edwin Burham the second.

Bro. F. H. Berick will hold a Conference at Landaff, N. H., commencing Saturday, July 5th, at 5 p. m., and continue over the Sabbath. He will preach in Lake Village, July 13th; Clinton, Mass., Sabbath, 20th; Nashua, N. H., Sabbath, 27th.

Bro. N. Billings will preach at Fort Ann, N. Y., the first Sabbath in July, and at Low Hampton the second. Brethren will appoint meetings for week day evenings as they may think best.

Bro. Merrill will preach at Mount Holly, Vt., July 1st, 6 p. m.; Rutland, Mass. (where Bro. Thomas may appoint), 4th, 6 p. m.; Holden, Sabbath, 6th.

Bro. O. R. Fasset will preach in Middletown, Ct., Wednesday and Thursday evenings, July 9th and 10th.

Bro. Daniels will preach in Portsmouth, N. H., the Sabbaths in July.

Bro. P. B. Morgan will preach at Bristol, Vt., on Sunday, July 5.

There will be a Camp-meeting at Winsted, two miles from the depot, commencing Sept. 2d, and continuing probably over the following Sabbath. We invite all the lovers of Jesus, and those who wish to become his followers, to come in the name of the Lord, for we expect the good Lord will meet with his people, and forgive sinners. We hope those who can will bring their tents and provisions. Board and horse keeping on reasonable terms, with a free table for God's poor. Those coming by public conveyance will stop at the depot, or hotels in the place, where they can procure a cheap conveyance to the camp-ground. M. GRANT, S. G. MATHEWSON, H. MUNGER, Committee.

A Tent-meeting will be held in Sturbridge, about one mile from the village, on the road leading to Southbridge, to commence July 4th, and continue over the Sabbath. Brethren and all interested are invited to attend. L. BENSON.

There will be an Advent protracted meeting at or near the school-house in the Partridge neighborhood, Whitefield, commencing July 4th, and continuing over the Sabbath. Bro. N. Smith, L. L. Howard, H. Perkins, and I. C. Wellcome, are expected to attend. S. K. PARTRIDGE.

A meeting will be held on the 4th of July at Bro. Gale's, in Newton, N. H., commencing at 10 a. m. H. FLUMMER.

Providence permitting there will be a Grove Meeting held in East Hartford, Conn., commencing Thursday, July 10th, at 10 a. m., and continue over the Sabbath. Bro. A. Sherwin will attend. B. S. REYNOLDS.

The Advent Church in Lawrence meet every Sabbath for public worship in Odd Fellows Hall, corner of Common and New Hampshire streets, with Elder E. Crowell as our pastor at present. J. P. NAYLOR, P. PARADEE.

There will be a Tent-meeting in Pembroke, N. H., about three quarters of a mile from Surcook village, to commence July 4th, and continue over the Sabbath. Accommodations will be made for those who may desire them. J. CUMMINGS.

A Tent meeting will be commenced at Hewilton, N. Y., to commence July 9th, at 4 p. m. It is hoped that the brethren will take an interest in this meeting. R. V. LYON, W. D. GOSLIN.

Second Advent Big Tent Meetings.

There will be a meeting in South Truro, on Cape Cod, Mass., one mile from Parment Arbor, about one third of a mile from Atwood's new wharf, a quarter of a mile south-west of the Episcopal Chapel, and near the School-house in the 8th District, on the second day of July, and meetings continue over the following Sabbath. Elders J. V. Himes, J. Litch, and others, will be present to labor. The subject to be presented, and fully discussed, will be the Second Personal Advent of Christ, and his Reign on Earth, and the preparation for the event urged upon all.

Direction.—Those leaving Boston will take the steamboat "Nau-shon," which leaves the Eastern steamboat wharf on Tuesday, Thursday, and Saturday, at 9 a. m. Fare, 50 cts. J. V. HIMES.

Big Tent and Camp-meeting in New Haven, Ct., commencing Aug. 30th, and continue a week, or longer. It is hoped this will be a general meeting of Adventists throughout this region, and that the cause of spreading the great truth of our soon coming Lord may here receive a new impetus. Let brethren come with faith and earnest prayer, that God may revive his work. Those coming from the north or south, can come by way of the Burlington and Rutland Railroad, and probably stop within fifty rods of the ground. All necessary arrangements for the accommodation of those who may come will be made, the particulars of which will be given hereafter.

A Tent-meeting will be held in Champlain, N. Y., commencing Sept. 10th, and to continue a week. Particulars hereafter.

A Tent meeting will be held in Buffalo about the last of September. Particulars hereafter.

ADVERTISEMENT.

Buffalo, June 18th, 1851.
DEAR BRO. HIMES:—I wish you would put in your paper the following note, caused by looking through your "Defence," which has just been received. Insert it as an advertisement, if you please, for two months, and charge me accordingly. H. TANNER.

To the Readers of the *Advent Harbinger*:
DEAR BRETHREN:—It will be recollected by you, that Elder Marsh, in his paper some time, I think, in January last, after reading my certificate in "Supplement" No. 2 of the "Herald," published a contradiction of the matter therein contained, claiming to take the same from my own proposition, which in my certificate was alluded to, and which was dated Sept. 4th, 1850. In the manner in which he published that, I charged him with wilfully, and for effect, misrepresenting me, and suppressing the truth, and labored long with him to have the same corrected, but without effect. I have caused my letters, propositions, and all, so far as I have copies, (for Elder M. has suppressed a part of my papers, and refuses to give them up,) to be published in a book called "Himes's Defence;" they are contained between pp. 222 and 233 of that work. My object in this notice is to call your attention to those letters, and ask for them a careful perusal, and that if Elder M. is right in the course he has pursued, he should be freed from blame, and if wrong, that you should honestly hold him responsible for the wrong. I am willing to submit myself to the same rule. Allow me also to speak for this whole "Defence," a careful and prayerful perusal, that you may judge correctly of its value, and hence the reason of its being put you to know the truth. May God guide you by his Spirit and love to judge righteous judgment. Yours in love, H. TANNER.

WETHERBEE & LELAND,
Wholesale and Retail Dealers in Ready Made Clothing.

Nos. 1, 2, 3, & 4 GERRISH BLOCK, CORNER OF BLACKSTONE AND ANN STREETS.

WOULD respectfully inform their customers, and the Trade in general, that they are now ready to exhibit and offer for sale a splendid assortment of

SPRING AND SUMMER CLOTHING, adapted to the New England Trade, and all sections of the country. Our Manufacturing and Jobbing Departments being greatly enlarged, and filled with New and FRESH STOCK of every description of Clothing that can be found in the city.

MERCHANTS AND TRADERS Will find it for their advantage to call and examine our immense stock, before making their selections elsewhere.

Boys' Clothing and Gentlemen's Furnishing goods of every description, constantly on hand.

CUSTOM WORK Made after the latest styles and on the shortest notice.

[Apr. 26.] A. WETHERBEE, E. LELAND.

Receipts from June 17th to the 24th.

The No. appended to each name below, is the No. of the *Herald* to which the money credited pays. By comparing it with the present No. of the *Herald*, the sender will see how far he is in advance, or how far in arrears.

R. Church, 503—75 cts. due; N. Knight, 560; E. F. Stevens, 560; H. Trip, 542; S. Lot, 534; H. Kimball, 560; W. Wilson, 456—\$3 due; D. Wiley, 534; E. Henderson, 543; G. W. Haven, 553; Mrs. H. Murray, 553; C. Stowe, 560—each \$1.
A. B. Shockey, 561; J. C. Pease, 534; J. Winner, 576; B. P. Ravel, 534; C. Hatch, 561; H. Munger, 508; Wm. Emmett, 560; B. Colby, 514; J. L. Parker, 560; C. Norris, 523—each \$2.
E. Walters, 534—\$3—R. Moran, 554—75 cts.